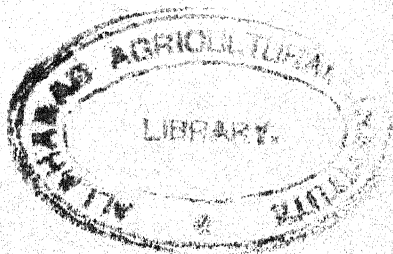


THE RELIGION OF JESUS



LOVE THE LAW OF LIFE

BY

TOYOHICO KAGAWA

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STUDENT CHRISTIAN MOVEMENT PRESS

THE RELIGION OF JESUS

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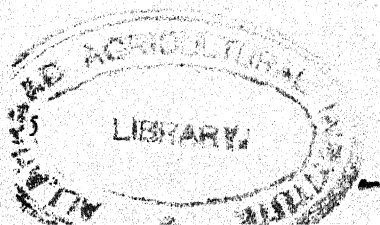
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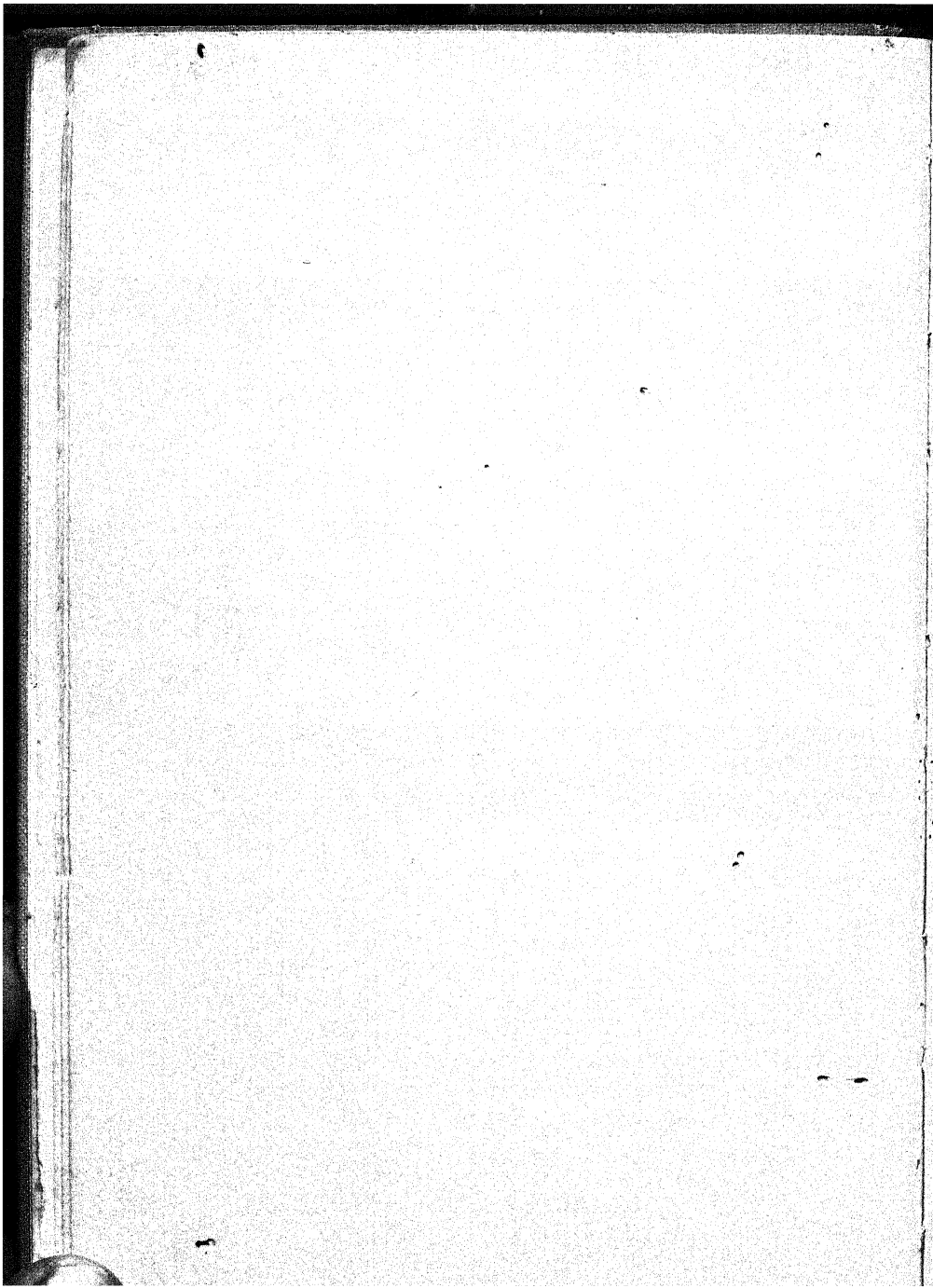
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TOYOHICO KAGAWA

A BIOGRAPHICAL SKETCH IN FOUR ACTS

I

ONE Sunday morning about a quarter of a century ago an American missionary got home after the morning service in the Japanese church to which he was attached. The rainy season was on and everything was hot and sticky and trying to the nerves, as such days can be in a land which has the reputation of robbing a white man of his teeth and his hair, his temper and his memory. So when shortly after the maid announced that a Japanese student had called and wished to see him, the news was decidedly less appetizing than the midday meal spread before him. Japanese students often seem to be under the impression that missionaries are sent to Japan to teach them English.

When the meal was over the missionary went along to see the boy, and found that it was a member of his Bible class who had called. A word of greeting, an inquiry as to what he wanted—and then the boy burst into tears. Students in Japan are no more prone to do this kind of thing than their fellows in the West. In an instant the missionary's attitude was changed;

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something was wrong. "What's up, old man? Is there anything that I can do to help?"

Tenderly he elicited from the boy the cause of his trouble; that morning he had had a vision of the crucified Christ, so real and so haunting that he could not escape it, and finally in desperation he had come to his missionary friend to know what to do.

The issue was faced, the answer given, and later on the test came. Kagawa, for it was he, came of a wealthy family, which had played a prominent part in the life of the city which had been their home. His father was dead and the fortunes of the family had fallen on evil days, but a rich uncle had adopted his nephew and planned for him a university and diplomatic career. But now a new thing had entered into his life. His decision to give himself to the service of God meant the sacrifice of his material ambitions and the loss of an uncle's interest. The boy never entered his home again until years later he had leapt into fame as "The leader of young Japan."

II

A few years passed and once again the scene is laid in the city of Kobe, but amid very different surroundings. In the eastern part of the city there is a patch of slum property so foul that no human language can describe it, and so bad that the police give it a wide berth. Gambling, lust, drink and disease reign in undisputed possession. Indeed, writing some years later of life in those

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slums, Kagawa said, "During the thirteen and a half years that we lived there, our slum was thrice stricken with plague, five times with cholera, twice with dysentery, thrice with small-pox, and every year without exception with typhus. At the time of the small-pox epidemic in 1917 ours was the only house that escaped, there being deaths in every other house."¹ The infant mortality was four times as heavy as in the rest of Japan. Amid such conditions the denizens of those haunts had long resigned themselves to their fate; they were without ambition to rise higher.

On the day in question, however, something had occurred to break the monotony of their existence, for even murders had lost their novelty. Kagawa, the youth who used to preach up and down their streets and had finally left them (to study in America) had come back into their midst once more. Whatever was he after? Had he some hidden motive? He had; and little did these poor folk realize that ere he and his bride, who came later to share the life in the slums with him, should leave them, they would have had a new vision of what that despised religion "Yasukyo" really means. For as Kagawa and his wife dwelt with them, sharing their interests and their sufferings, entering into their poverty and winning their confidence, and by a literal following of the Sermon on the Mount showing them what Jesus Christ really means, they discovered that Christianity is not the

¹ *Love the Law of Life*, p. 230.

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foreign religion, which their forefathers had stamped out, nor one of the new-fangled ideas of the rich or student classes, as the strange-looking buildings in the better part of the city would suggest. It was a way of life based on love, and though love was something new which had not come their way before, and though it was hard to explain, yet it was very kind. True, his sermons night after night were hard to understand, and indeed did not appeal to them very much, yet they liked him, and so their attitude grew more friendly.

But if their thoughts had changed, so also had those of Kagawa. It was all very well to preach the Gospel in the streets, but the response was painfully disappointing; few became Christians. Then it dawned on him that his hearers were in the grip of a system which practically killed any desire they might have had to respond. "The more I studied slum-psychology, the more I realized that we must stop these evils by curing their cause." And so it came about that Kagawa carried his work a stage farther: he began to study the problems of the poor. As he studied he wrote; men read, and by and by they began to take note of what he had to say. When later his books became famous, much of the policy of the Government was based on the lessons he learnt during these years; indeed a whole section of his book, *The Psychology of Poverty*, was embodied in one of their reports—without acknowledgment!

But writing was not enough; he started to

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organize, giving what help he could from first-hand experience and wide reading to the growing Labour Movement. It was uphill work, for the powers-that-be frowned severely on any attempt by Labour to organize itself. Trade Unions were against the law. Detectives dogged Kagawa's footsteps; his books were censored and he was fined for "dangerous thoughts"; he could not address a meeting without police being present. When the first great struggle took place Kagawa was put in prison, and the strike broken. But it was the prelude to victory. There was the Cross, but there was also the empty tomb.

III

One summer day in the year 1923, as the great liner the "Empress of Australia" lay alongside the wharf at Yokohama with steam up and anchor weighed, waiting for the loosening of the last hawser to free it for its long run across the Pacific, when Japanese housewives were busy preparing the midday meal and clerks were looking wearily at the clocks waiting for the noon hour to strike, on such a day suddenly and without warning there came a shake and a quiver, and a crash, and a roar, and a cloud of smoke, and a bustling of men, and ere all was over Yokohama was no more, and Tokyo, the capital and pride of Japan, was prostrate in ruin. Over one million and a half people in the latter city were homeless and foodless. In the east end as fires broke out on every side the people of one

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accord made for the one open place of which they knew, the central yard of a great army clothing factory. There at all events they would be safe till the fire was overpast.

But it was to be otherwise ; of the 36,000 who got in, 200 got out alive. The sanctuary had become a charnel-house. In all that part of the city not a single building remained. Here and there the scorched stones or piled-up machinery would tell of a quondam factory, while the little vase of flowers and Buddhist post would tell of where one of its hands had met his fate. One thing only remained to cheer the survivors. Now that the buildings were no more, the peerless form of Fuji could be seen across the plain fifty miles away. Some had never seen it before.

Such materials as corrugated iron sheets, which had survived the fire, were quickly requisitioned, and with the aid of burnt wood or anything else that was handy, shacks were run up for the survivors—little five-foot homes, which sufficed to give some measure of privacy and shelter, and perhaps nothing more.* The Government handled the situation magnificently ; nobody starved, clothes and timber to a limited extent were soon forthcoming, but the people were crushed by what they had gone through, especially the little children. Kagawa, who was in Kobe at the time of the earthquake, took the first boat up to the capital, for no trains were running ; he saw conditions, hastened back to Kobe and Osaka three hundred miles away, and in a lightning campaign told of what he had seen

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and what was required. Clothes, bedding, toys, household wares, and money poured in, and back he went to Tokyo. With the goodwill of the city authorities a relief settlement was rushed up, close to the ill-fated yard, and there, aided by his co-workers from the slums and some eighty picked students from the universities of Tokyo, he set to work. Milk depots, clinics, bath-houses, barber-shops, boys' clubs, temporary workshops, and other buildings appeared overnight, and through all and because of all "the poor had the Gospel preached unto them." Not content with a twelve-hour day, night after night Kagawa preached to thousands in the churches that had survived, and thousands, solemnized by what they had gone through, heard the message put with compelling power.

But the experiences of those days had taught Kagawa another valuable lesson. They marked the permanent development of the co-operative movement, which Kagawa had been striving to reorganize, and which to-day is doing so much for the welfare of the poor.

IV

Once again the scene shifts; this time to an autumn evening in the same city, six years later. Kagawa is now at the request of the Mayor of Tokyo official adviser to the Social Service Bureau of the City. No longer do the powers-that-be frown on that student in the slums with his radical thoughts; his books have won him a

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nation-wide reputation and have earned him a position on various Government commissions; his championing of the cause of the peasant has won for him the gratitude of thousands; his fearless moderation has proved a check to those extremer elements whose aim is revolution rather than reform. Yet he has not sacrificed his ideals. True, his books have brought him a lot of money, but it has all been handed over to his work, and he is no richer than he was in the slums of Kobe. Indeed, the Income Tax Commissioners were on one occasion nonplussed when they discovered he had not the wherewithal to pay his dues!

But the experiences of more recent years have taught him yet another lesson; or would it be more correct to say have driven him back to a truth he learnt in the mystic experience of his boyhood's days. If you want to change society, you must change men. "Christians at present are too small a force to make their opinion effective. We must strive to get one million Christians in Japan. Then, and not till then, can we hope to have Christian principles and solutions applied to the political, social and religious life of the Japanese nation."

The Million Souls Campaign, or, as it has been re-christened, the Kingdom of God Movement, has been taken up by the Japanese churches (for Kagawa has always worked in co-operation with the organized church), and plans are under way for launching it in 1930. But in the meantime in the evenings, when free from his

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official duties, he is devoting his energy to evangelistic meetings preparatory to the campaign proper.

There is one building in Tokyo associated in Japanese minds perhaps above all others with the Christian religion ; it is what is called the Fujimicho Church. In it there ministered for over thirty years to one of the most influential congregations in Tokyo, the Rev. M. Uemura, one of the outstanding Christian leaders in modern Japan. Uemura has now been gathered to his fathers, but his tradition and his work still live. His church was destroyed in the Great Earthquake, and a new one has recently been erected by the congregation at a cost of ¥25,000. To mark its opening it was decided to have a week's evangelistic mission (churches in Japan generally celebrate important events in their history in this way), and for four days three times a day Kagawa was to be the speaker.

I went down there on the Sunday evening to hear him. The church, which holds 1300, was packed with 1500 men and women, the overwhelming majority young people, and a very large number university students. Presently Kagawa appears, clad in the labourer's suit, which has proved the making of the co-operative society ; despite his civic position, he has not blossomed out into a frock-coat, which seems to be the distinguishing feature of official Japan. He starts, and as he talks he illustrates what he has to say by a few lightning strokes of a brush on the sheets of paper hanging behind him—a

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map, a sketch, some statistics, a summary—all help to add to the vividness of his message.

But what does he say? He starts with the story of the call of Abraham, the man who left “the most civilized and most superstitious land of his day,” to go and found a nation and a society based on the laws of God. He traces his journey, his experiences in Egypt, the growth of his family, in Egypt again, Moses (illustrating the making of the ark of bulrushes from China) Israel’s emergence as a nation, and the giving of the Divine Law. He shows the attitude of the law towards the employment of labour and the purchase of property, as exemplified in the Law of Jubilee. Then he goes on to show how Israel and Judah fell out, not only because of idolatry, but also because of civil strife in the family—an obvious allusion to the Marxian principles, at present so much in vogue in Japan. Then comes the return of the Jews from captivity with a purified faith, but the Roman power has also come into existence. With graphic touches he portrays the moral tragedy of the world when Christ came. His audience sits motionless as he sweeps on—the growth of the Church, the bonfires in the garden of Nero, the catacombs and the passing of the centuries, and then the final victory—all because the Church had been faithful to spiritual ideals, while Rome, with her material power, had lost hers. His purpose is clear, but how is he going to apply it to Japan?

With a few ruthless statistics he lays bare the nakedness of his country: the growth of drink,

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of impurity, of luxury, the grinding poverty contrasted with the flaunted wealth, the inescapable anxiety for the future, and the solution—Marx? But how can a material philosophy solve what is essentially a spiritual problem? Something more is needed, and that something is love. But love is Divine.

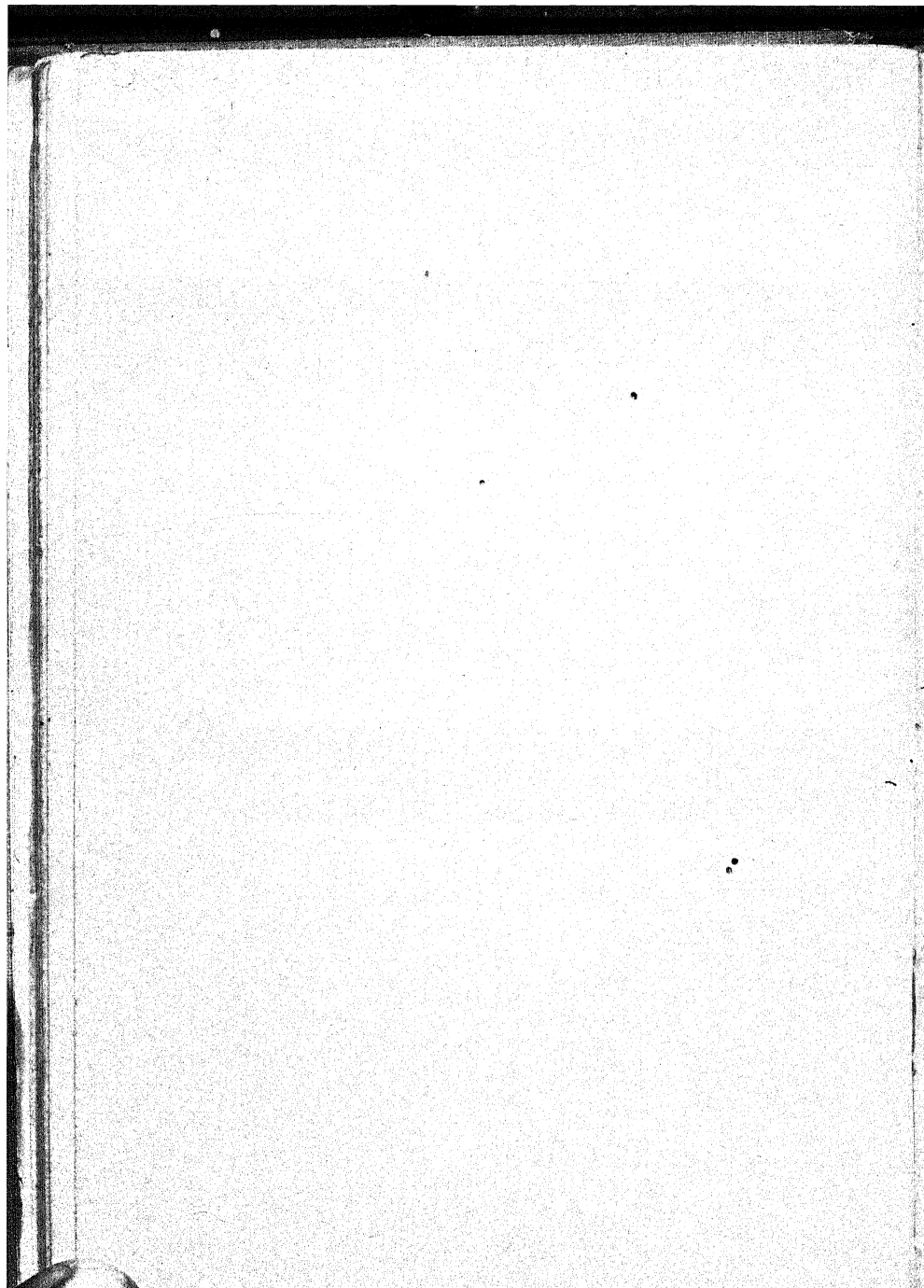
As he closes there comes the appeal to follow Christ as the one solution. Those who are urged to follow Him may not have a very clear idea as to who He is, theologically at all events, but one thing is certain: they mean to follow and to find. "If any man will do His will, he shall know of the doctrine."

Some may think that there is not enough of the Gospel in what Kagawa has said. Of course it was only one address of several, and in the afternoon his subject had been the Cross, yet frankly I too had been disappointed that there was not more. But after I got home and thought things over, I saw that Kagawa had revealed a need, had stimulated a desire, and had sown an idea; it was for the Church to mould that into a passionate loyalty to Christ.

Besides, everybody knows Kagawa to be a Christian; some know what it has cost him to be one; all realize what it has meant to society that he is one. The man himself, and not what he says, is the supreme appeal. But the secret of it all is that Kagawa has seen the Cross.

W. H. MURRAY WALTON

4th Nov. 1929



THE RELIGION OF JESUS

CHAPTER I

The Knowledge of God

THERE are very many religions in the world to-day. There are religions of self-interest, of tradition or convention, of authority, of sex desire, religions which worship a given social organization, and so forth. In Japan they take the form of belief in the seven gods of luck and other gods of fortune, the worship of idols and the fox shrines, and other forms of paganism. But the religion which Jesus taught was a Way of Life, which experiences God intuitively through life and love. For that reason the teaching of Jesus cannot be understood through theory alone. The God of Jesus is not a theoretical God of the philosopher—"The Absolute," "The Infinite"; the God of Jesus is Himself very Life (John i. 1-4).

The religion Jesus taught is a religion of life. People who are fully alive, people who are living strongly, can understand it; but those who deny life, who do not want to live, cannot get its meaning. The God of Jesus is a God of Action. People who stay at home and read their Bibles and pray and meditate, and do nothing for the poor, who beg help before their very doors—such

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people will find the God of Jesus unintelligible. His God is One who is naturally reflected in a man's heart when he has saved even one suffering human being, or lifted up one who has been oppressed. The loveless do not know God. Only when a man has plunged into the blindly struggling crowd and tried to save them from their sins and failures, can he know this God. Only through the active movement of love will he intuitively come to know the God of Action.

It is important to bear in mind this distinction between the God of idea and the God of action. Jesus thought that when the conscience is keen, God will naturally grow in the soul. It will not be out of place therefore to examine some of those attitudes of soul which Jesus pointed out to be necessary to the knowledge of God :

(1) The Mind of the Child (Matt. xi. 25, Luke x. 21, Luke xviii. 17). There are some very difficult religions in the world. For instance, the religion of Theosophy, recently so popular, could not be understood by babies. But Christianity can be comprehended in a wondrous way even by babes in their mothers' arms. A child a year and a half old can pray. Or again, the study of the Zen philosophy in Buddhism is unsuitable for children two or three years old. If we had to read Spinoza, Bergson, Paul Natorp, and Riechelt, in order to know God, only a few of the intelligentsia could hope to be saved. But Jesus declared that His God is intelligible to children rather than to philosophers. The revelation of God in a child's heart shows that

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God naturally lives in the hearts of human beings. If God really exists, there must be no time from babyhood till death when He is not with us. When the theory of Evolution was first introduced, people concluded that Evolution had conducted the funeral of God. When Rationalism was popular, people relied on reason and dispensed with God. But more recently, since religious psychology has been studied seriously, it has become clear that religion is deeply rooted in the heart of both the individual and the race. Darwin found in Terra del Fuego a race which he thought was intermediary between man and the monkey, one that had no religion, and which, as he thought, had existed from before the time man possessed religion. But when, later on, a missionary found as a result of further investigation that this same race did have a religion, though one devoid of ceremony, Darwin acknowledged his mistake, and sent a twenty pound subscription to the missionary society. There never has been at any time in any race, nor in humanity as a whole, an era when religion did not exist.

Some say, "Karl Marx is enough for men. I have no use for religion." However it may be for others, for me, since my birth, I could not help but be religious. Before I became a Christian, I was brought up in an atmosphere of Shinto. I was made in such a fashion that I could not help but worship God. I cannot possibly be satisfied with Materialism. A desire to believe God inevitably springs up in my heart, and I cannot help but seek Him.

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In one who is fully developed, the sense of pain is keen. On the other hand, a person who is backward is often lacking in the sense of pain. Religion is like one of the senses. It is the power of the perfect human being to perceive the ultimate values. It is a special sense, like the senses of pain and of emotion, which only higher animals possess. It is dull in the feeble-minded, as the Psalmist says, "The fool hath said in his heart, There is no God."

Since William James wrote his *Varieties of Religious Experience*, all religious psychologists affirm that every complete man has a religious sense. But it is possible for people who are crushed by machines, or mad with love, or enslaved by the lust of gold, to have dissipated this religious sense and lost it. Such people must turn right-about-face once more, and start again. The experience of God is a growing as well as an intuitive one; Jesus pointed to the heart of a child, when speaking of how to know God.

For thirteen years I have lived among human wastage — the feeble-minded, insane, sick, crippled, among those whose wills were paralysed by drink, among half-conscious drug-addicts and prostitutes. It is hard for such people to know the God of Jesus. Unless one has lived in an atmosphere of love and piety one cannot really know God. God reveals Himself only in an innocent heart. People who have corrupted their consciousness can be moved by magic or sorcery, but cannot know a pure religious mind. It is

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very meaningful, therefore, that Jesus pointed out a child as a religious example.

The Israelites were led by Moses for forty years, but they could not see his God. Therefore God extinguished the generation which had wandered in the desert, and into the fresh child-like hearts of the succeeding generation inspired a new religion.

Similarly it may be hard for the present generation of Japanese, whose blood is old and corrupted, to see the God of Jesus. In order to experience God, they must right-about-face once more, and restore in themselves the child-heart. If they do this, the unclouded image of God will again be manifested in their innocent minds.

(2) The Pure in Heart (Matt. v. 8). This is but another description of the heart of the child. To see God, one's heart must be clear. If a man suffers from astigmatism, he has to wear special glasses; and even with these, because my eyeballs are wrinkled, I can see but dimly. In this same way, if the transparent body of your heart has wrinkles on it, or is crumpled, your focus for seeing God will be disturbed, and you can only have a vague religious sense. Some say, "I was once an earnest Christian, but Christianity has insulted me!" and refuse to come to church. What I say to such people is that they have astigmatism. Especially nowadays since the idea of materialistic revolution has become so very popular, people say, "Christian churches are but tools of capitalism. Destroy them! Bomb them!" But if they destroy everything, nothing

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will be left. They themselves will be destroyed also. And, of course, when that happens they will not need any religion! Many people are leading this sort of purposeless life; they need to return once more to their natural life, that is, to God.

(3) The Heart of the Publicans and Sinners (Matt. xxi. 31). There is a special beauty in the return of a man who, confessing his sin in his wandering life, comes back to God.

Christianity possesses three essential elements, different from those of other religions: (1) Life, (2) Self (personality, character), and (3) Salvation. It is a characteristic of the religion of Jesus that through it people who have lost their personality through living an aimless life are once more able to share in the life with God. It is for this reason the religion of Jesus is called a religion of salvation.

Some say, "Salvation? What is salvation? I can save myself. It is nobody else's business!" For such folk there is no need of Christianity. Unless a man recognizes his need, that there is something lacking in himself, and longs to have that lack made up, no matter how much he reads his Bible and hears preaching, he will not understand Christianity.

Faith acquired through reason only is liable to run away like water from an open sluice-pipe. It may last through schooldays, but once a man has commenced to go to the office and is invited a few times to geisha banquets and the like, he leaves his Christianity behind; his faith runs away

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like water. It has no moral fibre. But there is something strong and courageous in the man who comes straight back to God from a wandering life. Therefore Jesus said that traitors and prostitutes are quicker to enter the Kingdom of God. There is a deep meaning in the words of Jesus that the healthy do not desire a physician, but the sick. Rudolph Virchow first discovered the cells of the human body while looking through a microscope in his pathological laboratory. Christianity, studying man from the point of view of his sin, his pathological aspect, at the same time discovers a great power, that is, the power to save. There is at work in mankind a Life, a Regenerative Power, to redeem society in all its hopelessness and sin. It is working to turn the corrupted universe upside down and once more lift it upward. Jesus clearly realized that this regenerative power was in Himself. It is a power which is regenerative rather than generative. It is not a one-way natural religion, it is a religion of salvation which makes a man right-about-face and be reborn again. Jesus pointed to himself as a revelation of this God of Salvation.

As has been said already, Jesus thought of God as Spirit or Life. We may doubt and deny everything, but life still exists. Descartes doubted everything in the universe, but he found it impossible to doubt his own existence, and cried, "*Cogito, ergo sum.*" Some people think that if God is only Spirit, He is something vague and unreal; but there is nothing more certain and real than life. And because life is the very power

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of God, this life cannot be denied. Therefore a religion of life is always spiritual.

People often say, "We are our own selves." But there is a part of ourselves which does not belong to ourselves. For instance, my heart works on without any relation to myself. Even if I should try to stop it, it would not stop. It is the same with the many millions of brain cells. Each of us have some parts of a super-ego in ourselves. The reason why religion is always spiritual is because the experience of life itself is internal and intuitive.

Again, Jesus said that God is One (Matt. xxiii. 9). How can one know that God is One? You may explain it in many ways theoretically, but empirically God is One because the conscience is one. If a man's conscience becomes disunited, at that moment idol worship begins. When conscience is defeated by self-interest, by social customs or by outside authority, and the life-power is scattered in many pieces, God also seems to be broken to bits.

William James said, "No matter how far selection is carried, a thing which is pluralistic cannot be reduced to less than two." To the conscience in good working order, God is One; but when the conscience degenerates, pluralism appears. Religion which lacks confidence in itself is always pluralistic. But the God whom Jesus experienced in His heart was One. Those who are most sensitive to the voice of conscience feel that God is One. The soul of man is essentially one, and never should be ruptured, or disintegrated.

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Sometimes people who until now have been earnest Christians suddenly become doubtful of their faith. When the reason is sought, in many cases it is because their souls have become pre-occupied with love affairs or the like.

An age which does not possess a religion of unity such as Christianity is always chaotic like an age of war. When you study the history of Egypt, its religion was at first henotheistic, but when it came to the age of wars the gods increased and its religion became pluralistic. This can be seen in the history of Japan also. Jesus, who had the keenest conscience, revealed the purest God. When our consciences become keen and return to the religion of the soul, God is always One. Therefore the religion of conscience always worships a God who is One. Christianity is the religion of life and conscience. It is not to be wondered at therefore that the God who created and Who reveals Himself in the conscience is One.

This leads us on to the next thought: God is our Father. Jesus felt intuitively that God was His father. Jesus did not call God, as some Christians to-day do, "The Absolute" or "The Infinite." He simply called Him the Father, or Holy Father, or Righteous Father. I do not know whether the Father is Absolute or not, but I do believe this Father. Christianity is a "Papa" religion, one that even children can understand. If God were a supplementary God, added on afterwards, He might be the Absolute and the Infinite; but since He is inborn, the God who grows in the

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very soul, He is "Abba, Father." Just as the baby calls his father, so Jesus called Him affectionately, "Abba, Father."

Mrs Akiko Yosano, a Japanese poetess, attended church once and heard the minister pray, "O! God." And afterward when she saw me she remarked that the God of that minister is very cold. The reason Christianity of to-day has become callous, or hardened, is not simply because of its brick buildings.

Again, the God of Jesus is transcendent. This is contrary to that form of Buddhism known as Zen, which regards the present body as the Buddha. Some people say, "Zen is very nice. While practising Zen the spirit feels good." But Christianity makes you feel good, too! Most Japanese young men of to-day are pragmatic. They practise Zen at best because they hope thereby to become broad-minded. The Jesus who forgave His enemies even on the Cross had mastered the secret principles of life, and therefore it is safe to say that he had comprehended the principles of Zen philosophy also. To sum up, the God of Jesus is the God who can be seen intuitively in life and love and conscience. Unless there is a God of life and love there can be no religion of action. The one principle which can never change throughout all this is that God is specially the Father of Jesus.

If we fully experience such a God, happiness such as we have never known before springs up in our hearts, or at least should do. Nevertheless, some people after they have become Christians

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are still pessimistic. They only like sermons which make them cry. Such people know only the Cross of Jesus but not His Resurrection. The religion of Jesus is the Euangelion, the tidings of the Blessed Year. It is like the ringing of a great firebell, announcing the year of Jubilee, of emancipation, shaking the world with hope and delight. It is the creation of new life, reborn out of blood. When we are truly filled with life and springing up with aspiration, why should we weep?

According to the statistics of Stanley Hall, about 65 per cent of young people experience sorrow. Those who are most conscious of the mutability of things have much grief. Labourers do not feel suffering to the extent of students; they use all their strength in labour, and so do not have time to fret. But students and many women have plenty of strength beyond what they use in their study or their work, and with this extra unused strength they dissipate their soul-strength; and their energy is wasted, and they participate in various sorrows.

Moreover, since many of them know nothing about the powers of life and resurrection, they wander about seeking outside stimuli. But if you restore the freedom of God within, and the inner life springs up within you, outside stimuli become entirely unnecessary. Is there any stronger impetus in the world than that which we feel when our inner light shines out and the reviving power springs up from the bottom of our heart.

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The religion of labourers who do not have time to fret is very different from the religious ideas of the intelligentsia. To the working peoples religion is different from that which comes through reading of books. The religion of the Carpenter Jesus is a religion of gladness, which you can see intuitively in labour and in construction, in creation and accomplishment. Some of the young people of to-day are like those crabs which use their eyes only; their legs and arms get paralysed and lose their functions.

As Labour awakes to-day, it is giving birth to a new type of religion; its danger is that it too becomes lop-sided. In Zola's *Paris* there is a story of anarchists who try to destroy a church by setting dynamite underneath the building. We are tempted to turn against the Church of to-day because it is too much taken up with the religion of the eye alone. The religion of the people of the present day is fractional. To some it is the religion of the eye; to others a religion of the ear only. As long as they can see their religious symbols or hear their Christian hymns, they feel religious; but they are only so partly. Gladness never arises out of that sort of religion. But if the religious folk of to-day come forth from their study, from their dark room, and go once more to the farm, the factory, the street, no matter how sad they are, they will discover that the religion of Jesus is indeed the Euangelion.

There are two sides to religious experience :

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the one is man's experience of God, the other God's experience of man.

To-day there are many theories as to the purpose of human life. Pater says that the purpose of human life is the æsthetic life. Epicurus said that real pleasure exists in pain. But, on the other hand, the Stoics asserted that the purpose of human life is self-denial. Still others say that the life of evolution is the true life. The Neo-Hegelian, Green, expounded the doctrine of perfection. It is not easy to read the hundreds of pages of his book of ethics.

But Jesus taught us the doctrine of perfection long before Green did. He taught us God as our ideal. "Be ye therefore perfect, as your Father in heaven is perfect." Without referring to the works of Spencer and to Green, I find this teaching entirely sufficient.

This ideal can be reached through prayer. God requires our prayer. "Ask, and ye shall receive; seek, and ye shall find; knock, and it shall be opened unto you: for everyone that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened."

All religions can be divided into two classes: those which emphasize abstract meditation, and those which emphasize prayer. Examples of the first class are Zen, and medieval mysticism. Christianity from the first has been a religion of prayer.

I do not know whether it is true, but some time ago it was stated in a newspaper that Mrs Lenin had organized a Sunday School for the propaga-

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tion of Communism. She gathered the children together and said to them, "You pray to God to give you bread; does He give you any? No. Then pray to Communism for bread. Communism will hear and give it to you!" And then it is said that Mrs Lenin gave some bread to each child. If Mrs Lenin did such a thing, and if she thinks prayer is that sort of thing, she made a big mistake.

The reason is that our God, that is, Life itself, works from within, through our personality. If we live within God, our prayers must be answered.

Ask from your heart, through your personality, through all your life, and you will certainly get what you desire. It is never a mistake to ask of God. Therefore, if we pray from the bottom of our hearts for the reconstruction of mankind, our prayer will be heard. Is there any dangerous crisis in the history of the world which has been passed through without prayer? When across the Straits of Dover all was in revolution, Wesley prayed God to give him England. "Wesley's prayer saved England from revolution," wrote Carlyle later. But without reconstruction in the inner man society cannot be saved. It is for that reason, that while I am devoting myself to the Labour Movement, I am also zealous in the cause of religion. Social reconstruction is useless without the love of God.

Again, Jesus experienced God as the Forgiver of sins. Some people in their zeal for reconstruction, and impatience with all that obstructs,

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know nothing but hatred ; they say, for example, there is no other way to stand against capitalism but to fight. But Jesus said, "Forgive them !" He knew that it is God's will to forgive.

Bertrand Russell, in the last part of his book, *Roads to Freedom*, says that after all the various reforms have been carried out there will still remain a problem. That is, "even when Socialism or Communism is established, there are bound to be some people who revolt against society. It is a problem as to how to deal with such people." The final problem of social reconstruction, and the one that is hardest to solve, is the problem of sin. The religion which cannot furnish a solution for this problem is useless to the human race. The God experienced through Jesus Christ is a God Who has power to solve this final problem of sin.

But our religious experience through Jesus does not cease here. If it did, our religious life would tend to become a life of exertion and struggle, a life of pain. There is another side to our religious experience ; it is God's experience as Man.

A religion is not true which regards God simply as an ideal, towards whom we are pulled as by a cord. True religion says that God Himself possesses us. God Himself seeks man. There must be not only the experience of man going to God, but also of something coming back to man from God. The definition of religion has been rewritten by Jesus. It is not merely a question of man relying on God ; it is

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also of God coming down to earth and experiencing man's way of living. That is, God, as Jesus, entered into man's experience. God does not remain merely a god; He works inside man's heart as the life of God. If this be true, then the Incarnation represents an event without parallel in human history. God's incarnation in the body of Jesus—this is the supreme religious experience. When one thinks that God gave up His Throne and came down to live with man as Jesus, a labourer of Nazareth, for us to go and live in the slums is no great sacrifice.

That is the sphere where God and man melt together. One is free to live either God's life or man's life. It is a life of the highest freedom. If we are taken hold of by God, we can go anywhere. Paul at first ran away from God's command, but later he was compelled by God, and he could not help but follow God's will. Since I became a Christian at fifteen years of age, until to-day, I have never been unsteady in my faith: this is not due to my holding on to God, but because God has possessed me. We must experience the "Abide with me" God, that is, the sphere where God and man melt together.

If through the experience of Jesus we come to live the life of oneness between God and man, how can we thereafter degenerate? We have entered the sphere of the deepest religious experience, in which we reflect God's image in our hearts and make our hearts communicate with the heart of God. Such religious life naturally becomes a matter of the inner life, and

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refuses all petrified formalism, though it may make use of symbols. People, however, make a mistake when they think that unless it takes some very unusual form, it is not religion. In such a case the form only tends to be transmitted; lifeless convention becomes social tradition, and is called religion. Jesus relentlessly rejected all religious conventions which were obstacles in the way of genuine religious life.

Fasting itself may not be bad. Singers usually do without their supper. In the early days of the Methodist Church they fasted twice a week. But when fasting becomes only a religious form, with God absent from it, then it is a hindrance to religion. In the time of Jesus, some of the Pharisees observed this convention. Jesus mercilessly criticized their formalism. He made a point of eating with the common people without distinction, even though they called Him a gluttonous man for doing so.

Jesus' way of life must have seemed very strange indeed to those people who thought that religious people are a special class, always peculiar, always sorrowful. But the religion of Jesus was concerned with the commonest of common things; in it God experienced man's life, and purified the whole of daily life. Some may say that for a religious person to take part in a social movement is to cheapen religion, but we participate in it because we are disciples of Jesus.

It was the same with regard to prayer; it must not be a mere formality. It is said that

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at the time of Jesus there were seven schools among the Pharisees. Some of them were called "Shoulder-shaking Pharisees," they always walked along the streets shaking their shoulders, pretending to be inspired; others "Facing-down Pharisees," who walked with their faces down, so as not to be able to see more than three feet ahead, in order not to see women. There were "Tiptoe Pharisees," who always walked on their toes because they thought it was God's holy earth on which they stepped, and "Tremulous-voiced Pharisees" purposely made their voices tremble when in prayer, as if they were inspired by the Holy Spirit. Jesus absolutely rejected such forms. Jesus also said, "Wash your face." Yet in those days there was a Pharisee called Rabbi Jose, who was said not to have washed his face for eighteen years out of devotion to God. To be religious does not require dishevelled hair nor a dirty face. It is the same with clothing. Some people think it is most religious to wear a peculiar garment, but this is a mistake. Jesus said, "Anoint thine head and wash thy face." It is not advisable specially to adorn oneself, but there is no objection to wearing ordinary clothing and having an ordinary appearance, in order to worship God.

It is the same with the matter of charity. Jesus hated artificial charity. There are not a few people who contribute a florin in order to deceive their conscience. Unless that money comes from a true heart of love, no matter how much you give in alms, it is useless.

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Sometimes the Sabbath day becomes a convention, and dries up the real life of religion. The Pharisees of Jesus' time had forty prohibitions about the Sabbath day. Some of those came from the Law of Moses and others were added by themselves. These latter mostly related to work. They thought it was sinful for tailors to use needles and for clerks to use pens after dark on Friday evenings : women were not allowed to look in a mirror lest they become guilty of pulling out their grey hairs, that would be work !

Of course it is a matter of acquired psychology, learned during four thousand years, to value the seventh day and get together once a week to worship God. It was begun because people needed a regular stimulus for the development of their souls. It is in this that there is to be found the importance of Sundays. But to think of Sunday superstitiously or idolatrously is another thing. Jesus endeavoured to break down such idolizing of time. He strenuously rejected convention and taught people to worship God with their whole selves.

"O ye of little faith," sighed Jesus, because people who are superficially-minded cannot see God. It is said that flying yellow wasps can smell out worms four feet below the earth. We also must dig beneath the surface. We must not blunt our minds with superficial watchwords like "Reduction of Armaments" and other things we find in newspaper articles and reports ; we must feel and know the tremendous power which

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is moving below the surface of our daily life. Some live only a busy, superficial life, others live only in books, and there is no real life in it. But if you dig down hundreds of feet, the water under the ground will spring up unceasingly and with tremendous power. If the ship is caught in the Gulf Stream, it will go all the faster, the speed of the current plus that of the ship. Unless we move with the stream of God springing up in our hearts, we have not yet reached true salvation.

Push out into the deep! Go with the tide! Why do you everlastingly bustle about daily businesses, digging a narrow ditch for yourself, while God's great Gulf Stream is trying to move you?

CHAPTER II

Jesus and Men's Failures

THE ministry of Jesus had one peculiar feature: He limited His religious mission to the sick, the weak, the poor, the wanderers and the sinners. That is, Jesus penetrated into the essence of the universe from the pathological aspect. In this chapter we will consider how Jesus and the God of Jesus strive to remedy the failure and weakness of mankind. It may be a good plan to study Jesus and the failure of mankind from two aspects: the failure of enterprises, and spiritual degeneration.

In 1919 I saw many business enterprises collapse because of the economic depression. The manager of the Kobe branch of a firm, which had £10,000,000 capital, fled by night, and a man who paid taxes to the tune of £11,000 annually had to leave his mansion, which had cost many thousands of pounds, and for the erection of which the dwellers in seventeen tenement houses had been forced to leave and their houses had been torn down. This man had henceforth to confine himself to his country house. Some people became nervous breakdowns as a result of the failure, others tried to pacify their worry by taking drugs. During the past ten years nearly five

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thousand people have tried to drown themselves on the Suma seashore alone, while Keron waterfall and the crater of Asama have taken the same number of lives. There are many tears in human life. Thousands of people fall on the right, and hundreds of thousands on the left, and many cut off their lives when only half-grown.

What, then, is failure; and what is success? It is important to know the meaning of these words. Some people define success as having much money. But they suffer because of having too much of it.

What definition did Jesus give to "success"? He said that true success is to complete one's life. It is to attain to eternal life; all else is failure.

Even what seems successful from the outside, if it has no foundation must collapse. There are many instances of things which look successful but really are not. Napoleon marched into Moscow leading an army of hundreds of thousands of men; but when he saw from Sparrow Hill that the city was all on fire, he wept. In the moment of his great success, he tasted the bitterness of defeat. Afterward, when exiled to St Helena, he said one day reflectively to a certain count who was waiting on him, "I am a great failure; but Jesus, the Carpenter of Nazareth, is a world-conqueror." Napoleon realized that his great success was, after all, a great failure. The triumph achieved by military power was not a real triumph.

For fourteen years Confucius occupied the seat

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of the prime minister, but his life was not successful. When he threw away his position, and left the government service, he found success in its true meaning. Thus people who seem to be successful are in many instances failures.

Again, some people fail because of their lack of faith. One day a father brought to Jesus his son who had been a lunatic, to be cured. But the disciples could not cure him. And when he brought the boy to Jesus he was at last cured. Seeing this the disciples came to Jesus apart and asked, "Why could we not cure him?" Jesus said, "Because of your unbelief. For verily I say unto you, If ye have faith as a grain of mustard seed, ye shall say unto this mountain, remove hence to yonder place, and it shall remove, and nothing shall be impossible unto you." When we lack faith, our enterprises often fail. The great achievements of the world's history have almost always started from some great faith. It may seem strange to say it, but it is a fact that the Suez and Panama canals had such an origin. The first people who talked of Socialism, beginning with Saint-Simon, were all imbued with the religious spirit. In particular the disciples of Saint-Simon were deeply religious. And among them *Enfantin*¹ especially thought that religion and science must be harmonized, and that the ideal life is one in which this has been achieved. Ferdinand de Lesseps was influenced by *Enfantin*, and thought that true social

¹ *Encyclopædia Britannica*, Ninth Edition, Vol. xxi, p. 198.

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service could not be accomplished without religion, and it was he who opened the Suez Canal. He afterward set about to construct the Panama Canal with the same thought. There is no commoner phrase in Japan than "*shikataganai*," "it can't be helped." Everybody uses it. But we must be people who can say, "It can be helped!" no matter in what circumstance we may be. A man often deceives himself by saying he has faith, and at the same time saying, "It can't be helped!" If you advise a person leading an irregular life to be a little more careful, he will say, "This has become a habit; it can't be helped," and in saying so he will consider he has justified himself. He is an example of what is called character-determinism.

Ferri of Italy, who wrote on the psychology of women criminals, said that those who became criminals after twenty-seven years of age have little hope of reformation, because their characters are determined. But as long as our free will works even a little, we must never be resigned. We must find some way out. Paul taught us Christian omnipotence: "I can do all things through Christ Who strengtheneth me." We must learn faith-omnipotence. We must not too quickly accept "character-determinism."

When you say to a man, "You must not go into bad paths," he may answer, "This is my inheritance. My father did this too, and degraded himself. It can't be helped." In Ibsen's play, *The Ghost*, the father had a liaison with the housemaid, and when the son did the same thing, the

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mother thought, "This is the ghost of the father." Nothing can be helped if you make it a ghost.

But faith is omnipotent. We need courage to remove mountains. Faith is a lever. With this one lever even the earth itself can be prised up. While we have this faith, we need have no fear of failure.

But some people who have faith lack patience. Man's work always needs time. Therefore we need patience. Japanese people lack this, and so are always changing. They study Kropotkin for three days, then Socialism for three days, and then try reading the Bible for three days. Franklin said that three moves are as bad as being burned out. I have a friend who moves once a year, and he says it is like travelling. There are many Japanese young men whose faith moves in the same way.

I lived in the slums for eleven years and nine months and did not move at all. I prefer a life that digs deep and straight like a drill. Some people may be called church-vagabonds, who are always going round and round to different churches. The Christian faith cannot be fully tasted in one or two years. Even a husband and wife, if they live together twenty or thirty years, and endure each other, will have at last a pleasant taste to one another!

Justin Martyr was once called before Cæsar in Rome and required to burn incense before an idol. He was an old man and almost dying, but he refused to do it. "What matter!" he cried,

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"I have believed in Jesus for a long time. How can I throw away my faith? I will follow Him to the end." "Follow Him to the end!" Anyone who keeps his faith to the end will be surely saved.

Napoleon called Jesus of Nazareth a success. But truly Jesus Christ was a failure of failures. When He died He had nothing but a coat, a girdle, and a seamless gown; and the Roman soldiers divided these, and cast lots for the gown. His end was the Crucifixion. To-day we glory in the Cross, but in those days it was the worst form of capital punishment.

If you have even once been taken to prison, you will know that it is no pleasant thing. An ex-convict cannot go abroad, and people do not trust him. I have been three times convicted of having so-called dangerous ideas, and fined fifty pounds by the court. It is not a happy experience.

How can a life which ended on the Cross be called successful? To-day we worship the Cross. But really we would not like to be crucified. In the last part of the sixth chapter of John, it is written that many of the disciples went back from Jesus, and the number decreased until only twelve were left. And Jesus asked them, "Will ye also go away?"

And at the last Judas betrayed Jesus. And the remaining eleven, who were supposed to be trustworthy, were the sort of people who slept and realized nothing of Jesus' agony. Only a

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few women followed Him to the end. Women have a stronger tendency to conservation than men, and they incline to hold on to anything good. Much is to be expected of women in the spreading of Christianity.

Jesus Christ was crucified as a failure, and His disciples all ran away from Him. But, nevertheless, Jesus Christ did not call Himself defeated. Jesus was a success, though apparently a failure. There are many who think themselves successful, and do not realize that actually they are failures.

Once I visited the home of a shipping millionaire with the chief editor of the *Osaka Nichi Nichi* newspaper. This house, a villa at Suma, was larger than a palace. It was said that the owner spent £600,000 to build this house in the style of Momoyama. It was a grand mansion, built of ancient cryptomeria wood. When I went to that house, I asked the editor, "What will the owner do with this house?" He replied, "He will confine himself in it!" At that time I was living in a house six feet square and found it quite comfortable. When Kropotkin was in prison, he walked five miles a day in his cell. This was because, in St Petersburg, the air is damp, and he would run the risk of rheumatism if he took no exercise. When I was put in the Tachibana prison in Kobe, I followed Kropotkin's example. My cell was about six feet square, and I could walk about six steps. I walked in the cell for about two miles every day. Thus I could think of my residence as being two miles wide! The writer of the Epistle to the Hebrews could say,

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"Be content with such things as ye have ; for He hath said, I will never leave thee nor forsake thee" ; while St Paul from prison wrote, "I have learned in whatever state I am therewith to be content."

Jesus Christ spent his life in destitution and had nothing to the last moment. But nevertheless the Crucified One was the most successful man who ever lived. True success is to succeed in, to inherit, life. The truly successful man is the one who can enjoy the life of God. So long as you suffer because of crucifixions, destitutions, or persecutions, you can do nothing.

To-day the teaching of Confucius has become old-fashioned, and the old morality has died out, and there is no new morality. And the word which is always being loudly repeated is "Success." But it is not success merely to be a student sent abroad by the Ministry of Education with a princely salary of thirty pounds a month. I know a young man in the slums who gets up at five in the morning, studies till six, and then goes out to work in the enamel factory all day long. When he comes back in the evening he goes out to preach on the street every evening. He had no time he could call his own, and continued this programme for four years, yet I do not consider this young man a failure.

Why is the Christian Church of to-day powerless ? Christians should consider carefully the cause. One of the members of a labour union in Kobe pawned all his clothes and gave the money

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to the Union, and when more was needed was ready even to sell the mats covering the floor of his house to help along the strike. When Japanese Christians become dead in earnest enough to sell off even their house-mats for the sake of their religion, Christianity will have power. The churches of the present have not got as much zeal as have the labour unions.

Jesus Christ spent all He had for His movement. He said to a rich young man, "Go, sell all that thou hast, and come!" Jesus seems to have been a very successful carpenter. In the apocryphal gospels it is written that Jesus made the throne for Herod's palace. He might have become a *nouveau riche* if he had not given it up for a religious movement. But Jesus chose not this way to so-called success, but the road which led to poverty and to the Cross. And there He gained true success.

If you are a failure now, it is your best chance to come to Jesus. A man I know opened a trading company at the time of the war, and was almost mad with joy because he made £400,000. But when the financial panic came he failed badly, and had to close more than ten of the branches of his company. When I saw him about that time he said to me, "Mr Kagawa, a good time has come to me! I am attending church from now on!" And indeed after that he became really in earnest and has been going to church ever since. So if you are involved in some sort of failure in your everyday life, in a disappointing love affair or in an economic

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problem, it is a good opportunity for you. God takes advantage of your despair over failure. If through the power of Jesus you can rise up again, the success will compensate your failure billions of times over.

We pass next to the question of spiritual degeneration. This invariably comes from yielding to temptation. Temptation comes to every one. It is sure to come in both the spiritual and the material aspects of the life of man. Jesus had an interesting experience of temptation.

According to Matthew, the problem of the first temptation was that of bread. For forty days and forty nights Jesus had fasted, and so was truly hungry; for the moment, bread would naturally be the thing uppermost in His mind. Jesus did not dally with this temptation. He kept His own clear attitude in a wonderful way, and drove them back.

For us, too, there is bound to come a time when we have to think of bread. For a young man, the time when he can depend on his parents passes, and like a young crow leaving the nest, he goes out to seek food for himself. When we are left to walk by ourselves, then the problem of bread becomes a very real one, for it touches our very life. It is then that we meet the temptation to "make these stones into bread." Many people—hundreds of thousands of people—lose their way at this point. Lenin stops short here. —To secure true development of character, we must have economic independence. For every one of us, the problem of bread is becoming a heavy

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burden. But Jesus said, "Man cannot live by bread alone." But just at this point there arises a great argument. Extreme materialists such as L. A. Feuerbach say, "Man is Bread which eats. Man moves by means of eating bread. Therefore man is moving bread." Historically, that which has given us such an interpretation is Marxian materialism. According to Marx, civilization changes as the manner of production of food changes. So if the food problem is solved, all other things will be changed accordingly. This may not be untrue. "Where your treasure is, there will your heart be also." When man's heart degenerates, it inclines in that direction.

Not everything in man's life is summed up in the problem of food. Anyone who thinks that a civilization can be founded on bread alone makes a great mistake. No matter how much bread there is, it cannot produce a man: it can only nourish him. Life exists before food. Man's life comes from the very origin of life. Therefore civilization does not follow the forms of production. All social life follows the action of life.

Man never lives by bread alone. We must be convinced of this.

The second temptation of Jesus was, "If Thou be the Son of God, cast Thyself down." Young men like to jump. When they get to about the third year of Middle School, it seems foolish to them to stay and study, and they want to run out and jump off somewhere. Country boys want to

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come to the city. In the second chapter of Goethe's *Faust* there is a young man called Euphorion. It is said that Goethe intended this young man to resemble Byron. This young man becomes tired of having two legs, and wants to fly. His mother Helena tells him that if he flies he will be killed, but he will not listen to her. And getting permission from Faust to do so, he flies up and dies. Everyone wants to fly in his youth.

When the blood is boiling in the spring-tide of youth, Japanese young men also are given to flying. They say, "Look at Russia! She is jumping ahead." In evolution there is the theory of mutation. Gradual evolution is troublesome! Labour unions are tedious! So with one leap they want to jump over every obstacle. Monogamy is old-fashioned! And they experiment with free love, and such dangerous acrobatic feats, and think that God's angels will meet them in mid-air and bear them up!

Jesus was tempted to cast Himself down, but He rejected the temptation and answered decisively, "Thou shalt not tempt the Lord thy God." We too must be very careful. We must not jump down even if we feel we are a son of God. Some people need this kind of advice. I receive many letters. They complain about many things, as, for example, "It seems foolish to me to study in school. I cannot bear to do it any more. I want to come to you and live in the slums." But we must not jump out recklessly from our present situation. We must

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think out some means of doing things without jumping.

The last temptation was that Jesus should submit to the power of evil. Whoever sees the glitter and glamour of the city from a high tower feels its lure. Isn't it easy to make millions in the city by sharp practice? Many have succeeded in so doing. By submitting just a little to evil, it is not hard to pass through life. Yet Nezumi Kozo, the famous thief, made on an average only fifty-seven sen a day by stealing; so is it not really more profitable to work and earn a day's wages?

When Jesus of Nazareth was thinking of His Messiahship, this temptation pressed upon Him.

As in a phrase of Carl Liebknecht, we must make it our aim to have "no compromise." No matter how straitened may be the circumstances into which we fall, we must have no compromise with evil. Even if by compromising we seem to be successful for a time, such a life is bound to end in failure. There is no need for us to reason about the evil. It is enough to reject it as decisively as Jesus, Who said, "Get thee hence, Satan!" If a high salaried position is offered us which involves compromise with evil, if we want to be disciples of Jesus, we must make no such compromise. To do so is sin.

Some people, however, say that the religion of the twentieth century should not be talking so much about sins. But if we think of God, of our ambitions, and of the straight current of our life, the essence of sin becomes clearer.

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Jesus pointed to the perfection of the Heavenly Father as our ideal of perfection. If I ought to climb up to a hundred feet high, and stop at thirty, I am a sinner to the degree of the difference. Anyone who is meant to be a king, and stops at being a village headman, is losing as much value as a king minus a village head. Jesus Christ said a tremendous thing. If the omnipotent God is our Father, and the perfection of the Heavenly Father is our ideal standard, we must not stupidly stop half-way.

Except for a short period in ancient Greece, it is only since the time of Wordsworth that Nature has come to be expressed in art. In ancient art there was very little depicting of Nature; and where it existed it was very obscure. It was since the time of Wordsworth, who loved God, that Nature was restored to art as a lovable thing. When God is loved, for the first time Nature seems to us a lovable thing. When God and man are fused together, then man can be fused to Nature. For the people who live the life of perfection, and love God, sickness, persecution, imprisonment and any other things will never be irritating, because theirs is the life which lays hold on the power which controls all Nature. Paul said, "He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?"

Everything is mine! The mountains, rivers, stars—all of them—the Centaurus, the constellation nearest the earth, is mine also.

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Orpheus is mine, the pole-star is mine! This is much more progressive than Communism. Instead of *Kyosan-shugi*, common-possession-ism (= Communism), I call this *Shinsanshugi*, "God-possession-ism."

But if we have all these riches in God, at the same time we need to remember that human personality is by no means completed. "God is the one perfect Personality" (Lotze). A college student once came to me and said, "I cannot conceive of a personal God." He was quite true. It is difficult for an imperfect personality or a faulty personality to understand the personality of God. Since God is a perfect, a completed personality, we can only indistinctly see Him through our broken personalities. In proportion to the completion of our personalities He is revealed to us. Our personalities are extremely imperfect. So one who possesses half a personality had better get together the other half. That is why there are man and woman. Each has some lack in his or her personality. Neither can be completed alone. Nor is it possible for one individual to do everything alone. We have to learn that since we ourselves have faults we must also forgive one another. Trying by himself alone to be the executive of both the judiciary and the administration, Moses became a sufferer from nervous prostration! Jethro could not bear to see this, and so proposed division of labour or decentralization. For the same reason Lenin found Russia hard to manage alone. We,

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all of us—you and I—are imperfect, and so we must combine our good points and help one another.

Many people do not see each other's good points, but only their weak points, and speak ill of them, saying, "But So-and-so has such-and-such faults." The very word "but" is often used with this criticizing meaning in Japan. They think that unkind gossip is valuable criticism. Some people speak ill of the Churches. But we should always be seeing the better sides of things. Paul said, "Hold such in reputation," and often praised others. We must always be forgiving each other's sins. This is the best way for the completion of personality.

In saying "Except ye repent, ye shall all likewise perish," Jesus gave a warning concerning the degeneration of all mankind. Since the first man failed in his spiritual life, the whole history of mankind has been twisted out of its proper direction, and from generation to generation its wanderings have become deeper. But when we compare ourselves only with each other we do not understand how far we have degenerated. Others looking on can see it.

In the Chicago Natural History Museum there are skeletons of men with extraordinarily long-headed skulls. The reason why their heads are so long is that when they were babies their heads were lengthened by putting two boards on either side of the head. The natives of a certain ancient period had this queer custom. But the

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capitalistic culture of to-day is also very queer. People want to exploit others! Simply in order to get rich, its natives exploit any sort of possessions of other people. When we shall look back upon it from the perspective of a more advanced period in the future, this period may seem to us to be like the long-headed civilization.

Whole generations often go astray. And if in such an age we do not have the revelation of God, the consciousness of the true way to live, and of sin, will become blurred. In such a time we must fix our eyes upon some pure personality and imitate it. An age when people do not read the Bible is always a decadent one. In the Middle Ages, when the Churches degenerated, it was because it was considered dangerous to read the Bible. But Wycliffe, Huss, Savonarola, Luther and Calvin read the Bible again, and through them there was aroused a religious revolution. When Bibles are distributed generally in society, and people again look to Jesus as the only personality Who never wandered, and as the revealed God, then the age is bound to be revived. Through imitation of Christ our way of life will once more return to the right track. When I say, "We must be saved," it means just this. We cannot see how far we are degenerated at present because we do not look to Jesus as our criterion. An insane person is one who does not recognize the condition of his own mind; he cannot do so until he has recovered from it. But many people to-day do not recognize how

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far they have gone astray from God, and think themselves to be righteous. It is the present condition of mankind to be terribly unconscious of their sins.

Some people will protest that it is an anachronism to-day to speak of the power of redemption. But truly it must be said that anyone who does not believe in a religion of redemption is still very much of a lunatic. Jesus Christ actually experienced it. We find redemptive power in Jesus' experience. This is a sphere which cannot be understood by people who stop short with the religion of Nature.

Religion passes through various stages before it comes to be a religion of redemption. From the first stage of the Nature-religion which worships mountains, rivers, the sun, and other things in Nature, it evolves to the social religion which evokes the tutelary god ; then next comes the stage of sorcery or spiritualism, of prophets, and the religion becomes psychological. If psychological religion does not develop morally, there occurs division of personality, and there is danger of the development of the sort of peculiar religion that is now popular in Japan. The religion of redemption is that which develops from psychological religion. Among religions which have reached the stage of redemption there are some which are utilitarian. But the religion of redemption, which Jesus Christ established, is of God's agony against cosmic evil—God's effort to restore straying mankind

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through His great suffering for cosmic evil and through Jesus' pains of crucifixion. Jesus Christ experienced this in His life. We find the power of redemption in Him. This is a thing which cannot be understood by people who remain on the level of Nature-religion. Jesus said, referring to His death, "This is My blood of the New Covenant which is shed for many for the remission of sins." By this He meant that the blood He shed was a proof of the new promise. It was not mankind's promise to God, but God's new promise to save mankind. Some people think that the death of Jesus was a bribe for the devil, or for reconciliation with God. But I take the meaning of Jesus' death humanistically and personally. The true deep meaning of redemption is that Jesus apologized to God for all the failures and sins of mankind, taking responsibility for them upon Himself. We find in this suffering of Jesus, from Gethsemane to the Cross, an everlasting blessing. Since such a great love was revealed in Jesus, we cannot help but have our ancient wounds healed by clinging to this grace. In a drama named *Henry VIII*, by Shakespeare, Henry VIII changed his wife four times. But it was Archbishop Cranmer who signed the unrighteous divorce certificates. Afterwards he greatly regretted what he had done, and said, "I helped the king's immorality with my hand. How much better if I had done something good with this same hand for the sake of God!" When he was burned at the stake he said, "This hand, this hand which helped the

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king to his degradation, let it burn first." And he held it in the flames, which later were to deprive him of his life. Jesus said, "If thy right hand offend thee, cut it off and cast it from thee; for it is profitable for thee that one of thy members should perish, and not that the whole body should be cast into hell." A gambler called Mizuno, when he was converted and became a Christian, cut off his fingers with a hatchet, saying he could not get away from sins if he had his hand. But it is our heart, and not legs and arms, which we have to cut off. To return to God, we must eliminate some part of our heart. Origen was castrated lest he should fall into sin. We must castrate our heart. At the same time, we must pray not to enter into temptation.

Once a woman taken in adultery was brought to Jesus. People asked Jesus, "Master, this woman was taken in adultery, in the very act. Should such be stoned?" Jesus answered, "He that is without sin among you, let him first cast a stone at her." They, being convicted by their own conscience, went out one by one. Jesus said to the woman, "Hath no man condemned thee? Neither do I condemn thee. Go, and sin no more." And He forgave her. Jesus thus had sympathy for all the sins of mankind. For materialistic failure, He said, "Come unto Me, all ye that labour and are heavy laden, and I will give you rest." To the tempted He said, "Pray that ye enter not into temptation." He showed sympathy to the fallen and degraded:

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He did not take a critical attitude, but said that He had come to save. Finally, He thought it an element in morality that men should forgive each other; for all mankind lives in this imperfect world.

CHAPTER III

Jesus and Prayer

JESUS CHRIST prayed very often. Some people think that strong persons need not pray; but Jesus at all events felt the necessity. As has been said above, the religions of the world can be divided psychologically into two kinds: the religion of meditation, and the religion of prayer. Christianity belongs to the latter class. In all time there has probably been no class of people who pray oftener than Christians.

Now there are people who say that prayer is superstitious. It may be to advantage therefore to study the psychology of the prayers of Jesus and to learn where the religion of prayer takes its standpoint, and whether prayer is superstitious or not.

In the New Testament there are four biographies—Matthew, Mark, Luke and John. In each of them a life of Christ is written from a different point of view. One eye is enough for us to see things, but with one eye we cannot see them cubically. It is fortunate that we can see Jesus Christ from four different angles. One of these writers, Luke, was a Greek doctor. He had the same Greek culture which produced scholars and artists like Plato, Aristotle and

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Phidias, and he wrote a Life of Jesus in good Greek. In his Gospel, more than any of the others, he refers to Jesus' praying.

As is shown on page 62, Jesus' prayers are recorded at least twenty-three times, from the beginning of His public life to its end. And of these prayers three-fourths, or sixteen, are reported by Luke.

It is written that on the very first day of Jesus' public life, at the very beginning of the religious movement He started, He "was praying" and "the heaven was opened." The heavens will not open unless we pray. We can have religious experience most in prayer. In Jesus' experience, prayer and meditation were always one.

Jesus usually prayed in a lonely place. This seems to have been His habit. When Jesus had been doing something in a solitary place, it was always that He had been praying. Some people are happy while they are bustling about with other people, but when they get sick and are confined alone in a sick room they feel terribly ~~lonesome~~. Jesus was not at all lonely when He was alone, but prayed always. We are strongest when we pray. We can know how earnest Jesus was in His attitude toward prayer through what He prayed. He prayed about everything—and in every circumstance.

When I think of Jesus praying in the wilderness, it always reminds me of an American woman, the mother of Dr Brown, who came to Japan as one of the first missionaries. She is famous as a composer of hymns, and among

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	Luke	Mark	Matthew	John
1. When baptized, a voice came from heaven . . .	3:21
2. He withdrew Himself into the wilderness . . .	5:16
3. Prayed all night on Mt. Hermon . . .	6:12	..	..	..
4. Took bread and fish and looked up, etc. . .	9:16	6:41	14:19	6:11
5. He was praying by Himself . . .	9:18	..	..	..
6. Departed into a mountain to pray . . .	..	6:46	..	..
7. He took the seven loaves—gave thanks . . .	..	..	..	..
8. Transfiguration . . .	..	..	15:36	..
9. Prayed with joy after seventy returned . . .	9:28-9	9:2	17:1-8	..
10. Prayed for children . . .	10:21	..	..	..
11. When ye pray, say . . .	18:15	10:16	19:13	..
12. Lifted up His eyes, and said, Father, etc. . .	11:2	..	..	..
13. Father, glorify Thy name (voice from heaven) . . .	..	..	..	11:41
14. I will pray the Father, and He will give you another Comforter . . .	..	..	..	12:28
15. He took the cup and gave thanks . . .	..	..	14:16	..
16. Lifting up His eyes to heaven, He said . . .	22:17	14:22	26:27	17 entire
17. I made supplication for thee, that thy . . .	..	..	..	..
18. Not my will, but Thine, be done . . .	22:32	..	..	..
19. Father, forgive them; for they know not . . .	22:42	14:32	26:42-4	..
20. Eloi! Eloi! lama sabachthani . . .	23:34	..	..	..
21. Father, into Thy hands I commend . . .	..	15:34	27:46	..
22. At Emmaus after Resurrection . . .	23:46
23. Blessed them, and ascended to heaven . . .	24:30
	24:50-1

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them, "I love to steal awhile away" is perhaps the best known. Mrs Brown was the wife of a poor painter and had many children ; but she had poetical talent. The hymn cited above was composed while walking in a quiet lane near her house, one evening after she had finished her household tasks. Later this song became a favourite among many people both in the East and the West. In western countries there are many lanes, and some of them have their special names. We are fortunate if we have a "Prayer Lane" where we can go to and fro praying and thinking quietly.

Abraham Lincoln, one evening during the great fight for the emancipation of the slaves, knelt down by a bench in the Gettysburg graveyard and prayed about the Declaration of Emancipation. That prayer of his is called the Prayer of Gettysburg, and has become an historic prayer in American history. I hope that you and I too may have the habit of praying apart from people.

~~I do~~ not pray philosophically. Prayer is primarily intuitive and instinctive. I used to pray to the crescent moon as I was taught to do by my stepmother. I have also prayed to "Tenjin-Sama" or Sugawara Michizane, a great Japanese teacher of the ninth century, that I might become a good writer. Charles Darwin, famous for his theory of evolution, at the age of seven prayed for his sick dog to be cured. When he was a child he was not an agnostic evolutionist. It was so with Jesus Christ. He clearly believed

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in prayer as a power by which to rely on God, and not as a theory.

One crisis in the ministry of Christ was when He chose twelve disciples and began His great evangelistic mission. The evening before He chose the twelve, "Jesus went out into a mountain to pray, and continued all night in prayer to God" (Luke vi. 12). Jesus seems to have had a very strong physique. Unless one is healthy, it is hard for him to pray strenuously. When we pray intensely it really wears us out and we feel our strength pouring out from within.

Some people will doubt the wisdom of an all night of prayer. But when one is face to face with a crisis in one's life, though one may wish to lie down and sleep at peace, yet one cannot do so. For Jesus, the night before He chose His twelve disciples was the time when He faced a crisis, so naturally He prayed all night.

It is written in the Bible that on one occasion when Jesus had been praying desperately with all His might, His disciples began to fall into a doze, and if they were awakened, soon ~~again they~~ fell asleep (Luke xxii. 45). We cannot pray really satisfactorily when we are weak. That Jesus prayed all night goes to show that He was healthy and deeply in earnest. An idle brain is the devil's workshop. Some people become melancholy when they are alone. These must learn of Jesus, Who always prayed when He was alone.

It is said that Jesus took bread and fish, and looked up to heaven and blessed them, and brake

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and gave to the disciples to give to the multitude, who ate and were all well filled. It was a habit of Jesus to thank God for food. Although in the temples of the Zen sect, taking meals is a part of the religious life, generally speaking, the Japanese are ungrateful when they eat. There is hardly an atom of religion about their meals. It was not so in old Japanese custom. But for many people of to-day, as a matter of course their dining table is not religious. They eat in a hurry; at the very least, their manner of eating is not artistic. Jesus made it one of the most important features in the Messianic movement to eat with people at the same table. Some one said, "People do not live with preaching only." We cannot be really religious until we have made our daily life and the problem of bread religious. Religious life is not something extraordinary, like growing wings in order to fly up to heaven; it is simply to reveal God in our daily life, in the very problem of bread. Jesus ate bread with His disciples after the resurrection. It is written in ~~Luke~~ *Luke* ~~xxiv.~~ *xxiv.* 30 that their eyes were opened and they knew Him by the manner of His prayer. It is to be hoped that at our dinner tables there is always a deep religious atmosphere. Our religious feeling is encouraged by eating together with others. As Christian rituals we have Baptism which symbolizes purification from sins, and Holy Communion through which we commemorate the redemption of Jesus. The latter is a memorial of the last supper that Jesus took with His disciples the night before His crucifixion—

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which is nothing but eating together. It became a memorial of Christ. In the early churches they had, besides this, another ritual which they called the love-feast. It was to eat together with love.

During 1918, when there developed many *nouveaux riches*, one of them had a dinner party in Kobe, costing £50 per head. But if you eat in the mood of prayer, even though your meal is nothing but a rice-ball, you can eat pleasantly. In May 1921, when there was a strike in Osaka, many thousands of labourers ate only such rice and pickles, but they ate together in a friendly and cheerful spirit. It is no strange thing that when Jesus blessed and brake the bread, five thousand people should have eaten together happily.

I have never heard of Confucius dining with his disciples. Neither did Gautama do such a thing. Some one said that religion grew up from the problem of bread. The problems of bread and of religion have many very intimate relations. It is said that the gods of ~~South~~ America have corn on their heads. We cannot be said to be complete in religion until we come to handle even the problem of bread religiously in our daily life.

Jesus often ate with His disciples. He made eating one of the religious rituals and added the problem of bread to the Lord's Prayer. We need to remember this very clearly.

We read on another occasion that Jesus went up into a mountain to pray. And as He prayed

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the fashion of His countenance was altered and His raiment was white and glistening (Luke ix. 28-36). The face of a man who is looking at God is transfigured. One of the most beautiful faces in Japanese art is that of the Goddess of Mercy by Sadatomo of the Fujiwara Era. I should like to restore at least that face to the present-day Japanese. Of course it is not enough; but if we could add the mood of prayer to this goddess, how even yet more beautiful her face would be. Unless you wash the powder from your face the real face will not come out. The faces of those whose hearts are pure are naturally sweet. The face will be changed with a change of heart. Faces of vagrants and temptresses have some disagreeable and cloudy expression.

On another occasion when the seventy disciples returned from their successful mission, Jesus rejoiced in spirit, and said, "I thank Thee, O Father, Lord of heaven and earth" (Luke x. 21-22). Jesus prayed when He was glad. It is hard to make the prayer of thanksgiving. People usually pray only to ask something from God, but not to return thanks. We often forget to give thanks. Always we pray to be given something, and we may well be called "Prayer-beggars."

There are many portraits of Jesus, but very few in which He is smiling. Of course, even Jesus had His times of joy and rejoicing, but most of the pictures of Him have a sorrowful expression. There are many who pray when they are in sorrow, but very few who pray when they are

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rejoicing. We want to be those who pray at all times. True prayer is conversation with God. We must have more of this conversation and more praise of God in our prayer.

When people brought children to be touched by Jesus, and when Jesus saw His disciples rebuke them, He was much displeased and took the children up in His arms, put His hands upon them, and blessed them. Jesus was so kind that He put His hands on the children and prayed for them (Mark x. 16). Many people take children in their arms, but few pray for them. If we have contact with children in the spirit of prayer and bless them with our whole hearts, the children will grow up to be great persons.

Dwight L. Moody until seventeen was the apprentice of a shoemaker, but he was a boy of a religious bent. He wanted to do something to help the bad boys of his neighbourhood, so he went to a Sunday School belonging to some church in Chicago and asked that he be made a teacher. The minister made a strange face on looking at a boy of such poor appearance, but he said, "All right! You may teach this class." Moody asked, "And the pupils?" "There are no pupils." So he went and brought there the bad boys from his neighbourhood and made them into a class. This was the beginning of a great religious movement in America. Afterward Moody went to London. On one occasion a gipsy boy with uncombed hair, who came from a slum, climbed up on Moody's carriage and listened to his preaching. Sankey, a co-worker

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of Moody's, looked at him and put his hand on the head of this thirteen-year-old beggar boy and blessed him, saying, "You grow up to be a great man and give service to God." This very boy was Gipsy Smith.

The Pharisees taught their disciples a form of prayer, but God was to them little more than an idol. Jesus Christ for that reason did not teach a form of prayer, but in compliance with the request of the disciples He showed them a model prayer. That is the Lord's Prayer. It was originally given by Jesus to His disciples in order to educate them. Tolstoi went as far as to say about it, "Our prayer must not be more than this. It is selfish to pray beyond the limits of this prayer." From whatever aspect it is viewed, the Lord's Prayer is a model prayer. When we find no other words, we may repeat this prayer: "Our Father in heaven, enable us to worship you; let the ideal kingdom come, and make your will completely accomplished." If prayer be such a thing as this, how can it be called superstitious or contrary to reason? If we always had such a beautiful religious spirit, the purified spirit of prayer, we should never make a mistake. And though ordinarily we may not think we need it, yet if once our peace is broken and a landslide in life has occurred, it is fortunate if such a prayer springs naturally from within our hearts. With such an example of prayer Jesus Christ pulled up the corrupt conscience.

Jesus prayed also about bread. Man does not live by bread alone, but Jesus believed in the

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necessity of bread, and that man grows upward toward God by eating bread.

Again, Jesus knew the defects of mankind, and so in the next place He prayed that we might forgive one another. He did not forget to pray that in horizontal contacts—that is, socially—we should forgive one another's sins; nor did He forget to pray that in vertical contacts—that is, in our relation to God—our daily lives might be protected from mistakes.

In the 22nd chapter of Luke (39-46) there is written a description of Jesus' prayer in Gethsemane. Jesus prayed all through the night in the Garden of Gethsemane, when He was to be crucified the next day. Christians think of Jesus in Gethsemane when they suffer. At that time Jesus was in the utmost suffering, but He did not ask God for His own sake. Though struggling with His sweat falling down like drops of blood, there was not the least selfishness in His prayer. He prayed, "Father, if Thou wilt, remove this cup from Me; nevertheless not My will, but Thine, be done."

In Nishinomiya there is a shrine to the god Ebisu, and on the 10th of January every year many people go to worship and pray for good luck during the year to come. But since, so it is said, the god is deaf, people go to the back of the shrine and knock loudly on the back door, so that their wishes may be heard as much as possible, and that they may be given good luck. Those who are specially covetous go there again on the 11th, the next day, to get the left-over

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luck! This kind of prayer is very selfish. In it they wish luck and profit only for themselves. But Jesus' attitude was just the contrary: "Father, if it is Thy will, I will go anywhere, even through fire, water, heaven or hell."

"Thy will be done." Do your very best, but after that leave the matter entirely to God. Here you find the secret of beauty of a man's life. After all your efforts have ended, believe that God will take the best care, and rest in His holy arms. It would be very out of place for a small child to say to his mother, when being led by the hand on the way to the market, "Mother, I won't go with you because I cannot believe in you." There is no need to lose your mind if even you get sick or undergo suffering, or even if you fail in your school examinations, if you are doing your best.

Jesus Christ was insulted by people who called Him a fool Who had saved others but could not save Himself. In answer to them He prayed God to forgive them. In the age of the Apostles, when Stephen was stoned to death, he did not get angry at all, but prayed, "Father, forgive them!" Very often ruffians come to my house and break glass and throw down my table. I could not endure such occurrences if I were to get angry every time; but when I speak to them with an attitude as soft as cotton, most of them come afterward and apologize. I have many times met such instances, and every time I have the experience of forgiving them religiously. Jesus breathed His last, praying, "Father, into

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Thy hands I commend My spirit" (Luke xxiii. 46). His last moment was a beautiful stanza of a poem. In contrast to that, Soho Tokutomi said that Prince Katsura agonized horribly in his spirit at his last moment. But the death of Jesus was entirely the death of the Son of God.

In Japan we have a death-rate of twenty-one per thousand a year, so the time will certainly come when each of us must part from this world. Our death should mean that we commend our spirits to the hands of God.

This brings our study of the Prayers of Jesus to a close. In every crisis in His life He prayed. What now has He to say about Prayer itself? Let us look at some of them.

Prayer in its early form was incantation. Japanese incantation is very selfish, but it is a kind of prayer. An example of incantation is that of the secret code of Shingon called Hibusé. I have studied the incantation of Babylon, which is the oldest incantation in the world. Chaldean magic is a special means for a man to attain some desire which is unattainable by his own power. The secret Japanese art of attaining invincibility comes under this category also. If one studies those rituals or chants which are recited in a fashion unintelligible to the users, being in some old-world language, we find that they are all prayers. Some of them are Sanskrit, and some are sentences of prayer from a very ancient age which have been transmitted to us in their original form. There is indeed an incantation

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in the 24th book of the Hokekyo, the Saddharmapundarika Sutra, which has never been translated, and is said to be in the original from the ancient language.

Thus when we study it historically we see that prayer has existed from very ancient times, and it is a thing which will never be taken away from the heart of man. Prayer is part of man's original nature. He can never be satisfied with merely meditative religion, and naturally and involuntarily inclines to move on to the religion of prayer. For example, the Shin sect of Buddhism forbids prayer, but when the Emperor Meiji was dying, we saw that their formula of invocation was changed to prayer. Indeed this very formula, which they have to repeat countless times daily, already shows a transition from the religion of meditation to that of prayer. In the Zen sect, before they practise Zen, they have the custom of repeating a kind of prayer. In a life of Sakyamuni by T. Inouye, it is written that Gautama, before he attained higher perception, prayed to some God which is not taught in Buddhism. Doesn't this tell you that man can never be satisfied with a religion of meditation only!

With this by way of preface, let us examine some of the things Jesus said about prayer.

Some people make themselves look especially ascetic when they want to pray. They wear strange garments, they put on their badly made clothes and gird themselves with a rope. Jesus said, "Thou shalt not be as the hypocrites,"

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against such manners. He warned His hearers to the utmost against those people who pretend to be religious. There is a story told in the early days of modern Japan when at Kaigan Church, in Yokohama, a certain man prayed for an hour and a half at the farewell meeting for some one. His prayer began with the creation of the universe and went on to the end of the world. When he had finished, he lifted up his head; his friend had already gone on board his ship. There was some reason in Jesus saying, "Use not vain repetitions"! This may be right if our prayer is like that of Zen, and is used for purposes of self-hypnosis. But if we think of prayer as the expression of our aspiration for God, we give up vain repetitions or forms. The prayers of Jesus were very short. His longest recorded prayer, in John xvii., would not take more than five minutes. Our prayers should be simple and to the purpose. Jesus warned the scribes who made long prayers for a show.

Another feature of Jesus' prayer in this connexion is that He used the simplest language.

The beauty of the Salvation Army is that their daily life is religious. When they meet a friend, they salute each other saying, "Halleluiah." It might be even better if we could say in Japanese very naturally, "Let us praise God." The important thing is that our daily life itself should become religious, and all religious life be woven into daily life. It is a kind of malady that to-day our daily life is disunited into two or three compartments, and in some that there is not a

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religious compartment at all. In our life there ought not to be any such distinction as "the religious life," "the artistic life," etc. The famous book called the *Confessions of St Augustine* is written in a form of prayer throughout the five hundred pages of the book. Also the philosophy of the Greek philosopher named Heraclitus is written in prayer form. The Scriptures of Manu and the Code of Hammurabi are also begun with prayer. When our heart has reached the boiling point everything is turned into prayer. Some people use high-falutin language when they pray, and so their prayers do not touch their listeners very closely. In the early days of Christianity in Japan it was very vigorous, but afterwards there came a setback, though to-day it has once more become active. The norito, the modern Shinto ritual, is in the terms of the Nara Era, and it sounds very strange. Some Christians have inherited the type of prayer of those former days. To-day we ought to be able to pray with the language of our daily life, though the Japanese language itself has become much more colloquial of late.

Some may say that this old-world custom is a proof that though religious life existed in the past, to-day it is far removed from daily realities. If, in Christianity, we pray in old language as is used in Shinto, a composition of 1400 years ago, it will have no meaning in the present.

Some may think that unless a thing is difficult it is not deep ; and so they may feel grateful for

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the Kegon Sutra, which common people cannot understand. But the deepest religion must be that which has most contact with our daily life, and is in closest touch with reality. The religion which is rooted in our original desire, and grows up from out of it, is the only real one. To pray we need not use artificial words. There is nothing wrong if we pray in our ordinary everyday language.

But there are some folk who say they prefer a difficult religion. Religions of the world may be divided into two groups: religions centering round a person, and impersonal religions. In the former the emphasis is on God, but in impersonal religion the emphasis is on Law or Reason. Impersonal religion does not recognize personality or will, therefore it makes man's desire itself an illusion and would destroy it.

In India there originated a religion which emphasized the thought of nothingness. Many people are interested in it because their desires are not granted. In Japan there are many Nihilists to-day. From the view-point of "*Mu no shisō*"—the Nothingness Idea—such a religion might be more interesting than the religion which starts from personality and self. This form of religion in its most purified form becomes pantheism.

But the religion of personality starts first from myself, from me. Incidentally this is the most natural scientific method. It discovers the existence of psychological law in the universe where God and man, and also man and man, stand face

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to face. A poet, Shiki Masaoka, left as his last poem one called "The Autumn Wind." In it occurs the line :

"To me, no god, no buddha."

This is not merely a nihilistic idea ; it seems to me to be his realization that there is some religious idea even in the depth of the void. But the religion Jesus taught was a religious life where prayer grows in the warm contacts of personality with personality. Jesus taught us to pray together. Prayer has a social aspect. We must not neglect praying in groups as well as alone. Here is the reason why we have prayer meetings. Where people have active prayer meetings, it shows their religion is alive.

The world is opened by prayer. What one prays for is always accomplished. Prayer, at the very least, uplifts the heart of the one who prays, and develops high ideals in his mind. Jesus prayed with His hands and feet. He prayed on the Cross. His daily life itself was worship. In Him, labour was completely prayer. It should be so with us, too. We must take our gladness and sorrow and all of everything to God, and look into the world where God and man melt together.

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CHAPTER IV

The Death of Jesus—Its Before and After

THE Apostle Paul said, "For those who are on the way to destruction the story of the Cross is nonsense, but to us who are being saved, it means all the power of God" (1 Cor. i. 18). There have been few who express the issue so clearly. Nothing has been more discussed in the world than the problem of the Cross. There is a school of thought to-day which says that Christianity has become too doctrinal: that it has become a religion of the Cross—the worship of suffering: but this is not real Christianity: that real Christianity is the life of Jesus Himself: it is necessary therefore to emancipate Christianity from the religion of Paul, the religion of the Cross, and come back to Jesus Christ Himself. One of these critics was Tolstoi, who thought the teaching of Jesus of enough value in itself, and gave no consideration to Paul. Is it really proper to advocate only the teachings of Jesus as did Tolstoi, or is it a mistake to propagate the Cross as Paul did? Can we really take away the Cross from the life of Jesus?

Paul emphasized the Cross so much that he said, "I determined not to know anything among you, save Jesus Christ, and Him crucified." Was

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it not because in the very life of Jesus there was something fermenting which gave a degree of crucifixion to His life? They say the public life of Jesus Christ lasted for three years or at most three years and three months, and during a large part of His life during those three years He retired and concealed Himself with His disciples. So that perhaps the period of His public mission was for one year, or less even than that. Within such a short period as one year, or even less, how was it possible for Him to accomplish a work which should so revolutionize the history of the world? It was indeed a miracle. In His short public life there were three stages of change in His thinking. These stages appeared in His parables. The parables of the first stage were about Nature; those of the second became humanistic; and in the last stage He spoke of the authority of a king. In these parables we can perceive the special differences of His mood. But all through these there was one unchanging element in His mind: it was the impending crucifixion. If, therefore, we take away this coming crisis from His life, we cannot solve the problems which Jesus did not publish abroad, namely, the problems of the Kingdom of God and of the Messiahship—the one of a world which contains a spiritual and social God and is called the Kingdom of God; the other, His consciousness that He Himself was the central personality in this world—the Messiah—in this movement of the Kingdom of God. When Jesus made His second retirement to the vicinity of Cæsarea Philippi, this consciousness

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of His being the central personality—the Messiah—became clear, but He commanded Peter, who had penetrated His consciousness of being the Messiah, not to tell it to anybody. But later on, when He was going to Jerusalem, He did not tell about it by allegory, but told it clearly to His disciples.

In the time of Jesus, the movement for the setting up of the Kingdom of God was being carried on actively (as indeed is the social movement in these days); Judas of Galilee and Theudas were some of the leaders in this movement. Such sayings as "Let the dead bury their dead," "He that putteth his hand to the plough," and others were popular sentences after the rebellion of Judas of Galilee. Many people attempted to promote this ideal by violence and earthly authority. But Jesus chose the way of crucifixion and suffering. Jesus found His mission and the direction of His life in the spirit of the 23rd chapter of Isaiah—that the righteous person should suffer and die for the redemption of sins. This is indeed one of the most important lessons in the Bible. In Jesus' mind, it was a thought which grew stronger and stronger.

When Jesus wanted to bring forth the real Kingdom of God, He had to get rid of everything which hindered its realization. Foremost among the obstacles was the spirit of religious formalism. In those days the Jews were past-masters at this. They were enslaved by two idolatries: space-idolatry and time-idolatry. In

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space-idolatry the people thought that God took special care of Mount Zion; and in time-idolatry they thought that God cared specially for the Sabbath. Let us examine these a little more closely. The Jews were devotees of "sanctuary-ism." When Jesus saw the great sanctuary in Jerusalem, commenced by Herod the Great, and not yet completed after forty-six years, He thought of the personality of Herod. It was not from the spirit of worship that Herod had built this house for God. He was an ambitious man, born in Idumea, who overthrew the house of the Maccabees and made himself king of Judea. He changed his wife many times, and did every sort of immoral and cruel deed. He appointed his wife's father, a man of low birth, to the position of priest, and in order to give dignity to this father-in-law, Herod seems to have planned the rebuilding of the House of God in Jerusalem. But he had built not only this house for the One God; he had built also a temple for a Greek god of love. Jesus saw that the real Kingdom of God could not come until He had disposed of this representative idea of space-idolatry. Therefore He said, "Destroy this sanctuary, and I will raise it in three days." The sanctuary of Jerusalem was a very huge palace built all of marble in Greek style, and must have cost millions of pounds.

This attitude of Jesus was a problem to people who were accustomed to think of the Kingdom of God only conventionally, with the Temple as its centre. The Jews were so much enslaved in

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religious sanctuaryism that they thought they had been taken captive to Babylon because of their desecration of the Temple. For all this Jesus was considered to be a very dangerous thinker.

The second problem was about the Sabbath. In those days in Jerusalem there were the two schools of Shammai, the conservative, and Hillel, the liberal, and they argued strongly over this problem.

Jesus said, "My Father is always at work" (John v. 17). He went to the extreme about this Sabbath problem. That is, He thought that if God should cease His work even for a moment the universe would be ruined.

A religion which does not look at life, self and God squarely is easily corrupted by one or another of these forms of idolatry, and will never be thoroughly completed either in culture or in expression. Naturally, if some one should come along to-day, with a tone like that which Jesus used, and say, "Fifty-odd thousand Shinto priests of to-day are doing merely work of doubtful value," he would be received with fierce indignation. Jesus deserved to be thought the most dangerous of all dangerous persons on account of His attitude toward the Sabbath alone. It was the three problems mentioned above: (1) the denial of the sanctuary; (2) the destruction of the Sabbath-system; and (3) His Messianic consciousness, that at last compelled Jesus to ascend the Cross.

Jesus came to the consciousness of Messiahship, and proclaimed to the world that He had

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come to the world to save man. In the Roman Empire, to think of saving man even though he were the king was an unforgivably irreverent thought. It was in the time of the Roman Empire that the idea of kingship was really established—that is, the theory of imperial divine right which says that the king is god, and god is the king. This implied that the emperor should be worshipped even while he was alive. Nero put his own wooden image of thirty and some feet in height at the door of the palace and required the people to worship it.

In Japan such a thing can happen easily. Think, for instance, of the time when people thought the priest of Honganji the living Buddha. The crowd has a tendency to such deification of great men, and the result is disastrous to true religion. In Japan, where idolatry is prevalent, this danger is specially great. Religious sects like those of the "living god of Onden," and of the "living god of Yokosuka," are examples of it. When the religious consciousness becomes disturbed, extremes of this dangerous type become popular.

It was so in the time of the Roman Empire. With the growth of the Roman power, the distinction between God and man became indistinct, and Cæsar-worship began. It was natural therefore that as the Messianic consciousness grew in Jesus, He should come to be regarded as a new competitor for power, and in consequence a traitor against Cæsar. Jesus' claim to be the

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Son of God therefore was put before Pilate as blasphemy. There was sufficient reason for it. Dr Uzawa, a noted lawyer, has said, "There has been no occasion in the history of the religious movements of the world which has not been related to the offence of blasphemy." But in the whole history of the world, the outstanding example of so-called blasphemy was that of Jesus. His movement was looked upon as treason both against the theory of Divine Right of Rome, and also against the religious conventions of the Jews. Herein originated the religion of the Cross.

The religion of Jesus is the religion of crucifixion, that is, of redemption. It is the religion of action which unites meditation and prayer. To walk in prayer, continually asking and receiving power from God, and again to transform this power into new actions of love, this was the religion of Jesus. It was the religion of action, of applying plaster and bandages to the wounds of society. If some one sings only to himself "God is love" in his prayer, he himself will be all right, but many others will remain in trouble as before. Like the Good Samaritan, Jesus applied plaster to the wounds of others with His own hands, and made that very activity a prayer. In the laws of nature there is a process of redemption through sacrifice. When something unusual has happened to the body and poison has accumulated in some part of it, hosts of leucocytes assemble at that part and fight, and by their death keep the body healthy. So in

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the same way there exists a divine law for the cure of spiritual pains. Jesus discovered this law and established the religion of redemption in which prayer and meditation are combined into one. He referred to this when He said, "I tell you, unless a grain of wheat falls on the ground and dies, it remains just one grain. But if it dies, it yields a great harvest" (John xii. 24). John Caird wrote in his book, *An Introduction to the Philosophy of Religion*, "Nothing has showed us the secret principle of religion as much as this verse." Jesus did not say He would save every one. He said He would save only one per cent, that is, the sick and the sinful, whereas the healthy, who brag about the perfection of the human personality and the value of self-realization, have no concern with Christianity.

All my life I have studied the problem of cosmic evil; it is one which has captured my thinking since I was sixteen years of age. As I study the universe from the standpoint of the evil within it, I have found that there is one power in it which marches onward and rejects evil. I have found it in the midst of the place where I am giving my life for the weak and the poor. It is the spirit of the Cross. It is a matter of supreme urgency that we understand and live this spirit. Jesus was not only a champion against cosmic evil, but He had the consciousness of His own mission to cure the suffering. The religion of mere self-consciousness is frequently nothing more than a stage on the way to a form of insanity of self-consciousness.

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In Galilee and generally north of Judea, both culture and institutions were less advanced and less dangerous than in the south. But in Judea and its vicinity, especially in the neighbourhood of Jerusalem, everything was conventional and pharisaic, old customs were respected, and religion was mistaken for something which could be reckoned by a calendar. The disciples of Jesus were blamed for picking ears of barley and rubbing them with their hands on the Sabbath, because it was the same as the labour of grinding them in a mill. Religion itself had become to that extent external and superficial. Jesus, of course, strongly emphasized inward religion against such superficial and outward religion. As a matter of course, therefore, there grew up between Him and the people of that time who had adhered to this religion of formalism a feeling of antagonism. A committee for investigation of the religious ideas of Jesus were sent to Capernaum from Judea. And as a result the report was sent to the members of the religious body in Jerusalem that Jesus was a dangerous thinker. Further, in the problem raised by Jesus' claims to the Messiahship, the Pharisees joined hands with Herod Antipas and his party and started a movement to assassinate Him. In John v. 18 it says that for Jesus' offence of making God and Himself one, it was impossible to allow Him to live any longer. "They were all the more eager to kill Him." Finally, an order to arrest Jesus was issued, together with a reward of thirty pieces of silver for His betrayal. This situation can be

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compared to that in China to-day, where both the Northern and the Southern Armies encourage the people to murder the leader of the enemy party by putting a price on his head. In every town and village the notice of the order to arrest was placarded. And Judas Iscariot felt the temptation. "For the high priests and the Pharisees had given orders that anyone who found out where He was should let them know, so that they might arrest Him" (John xi. 57).

It was inevitable, therefore, that Jesus faced death if He went to Jerusalem. He knew this quite well, yet as John in his gospel points out, He went up to Jerusalem with great dignity. Eusebius said in his ecclesiastical history that "John, by revelation, wrote his gospel supplementing the shortcomings of the other gospels." John knew wonderfully well the internal condition of the official circles. That was perhaps because he had been often to the house of Annas and Caiaphas while he was a fisherman, when he used to go to Jerusalem, a distance of about forty miles, to sell fish he had caught in the Lake of Galilee (John xviii. 16).

Why did Judas resent Jesus? I think it was because the opinions of Jesus and of Judas about the Kingdom of God were fundamentally different. From the first the Kingdom of God to Jesus was not the kingdom on earth where Jesus Himself would become the king and control earthly authorities. His kingdom was an ethical, religious and social kingdom, which would have as its laws those of growth, develop-

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ment, cultivation and evolution, and is established in time. But according to Judas the coming of the Kingdom of God was to be a catastrophe, when the whole world would be overturned at once, and all the myriads of people on the earth would be saved at one time, syndicalistically or by some revolution. This is similar to the ideas of the Omoto cult in Japan, which believes that the re-erection and rebuilding of the universe will come at once very soon. Judas, therefore, could not understand Jesus' religion of redemption. It seems that therefore he resorted to extreme measures in order to promote the coming of the Kingdom of God according to his understanding of it. But the belief of Jesus was quite contrary to the above. He did not think to save every one, a hundred out of every hundred. The Messiah was to be the one who saves one per cent—the sinful and the sick. Jesus was the Messiah, the helper of people, who would not break the bruised reed nor quench the smoking flax. Jesus said, "Bring the children to Me." "If anyone wants to be great, let him wash the feet of others." He entirely disappointed the expectation of such as Judas that He would at once destroy bad people by violence and the military force of a social revolution, and bring about the re-erection of the universe. On the contrary, He said, "It is not the will of your Father that one of these little ones should perish." "The Son of Man came not to destroy but to save the life of man." He picked up one by one, and,

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making Himself a grain of wheat and wearing out His life, He saved "even these least." This was the religion which Jesus expressed with all His strength in His words and actions.

Judas, who sold Jesus, could not understand this. In the same way to many people of to-day this religion of salvation of Jesus is hard to understand. "God sent His Son into the world not to judge it but to save it." If you have been saved you must yourself be a Christ—a savior of men. You must not try to be cramped for ever inside a shell like a hermit-crab. Paul explained that the story of the Cross is nonsense to those who are on the way to destruction, but that to those who are being saved, it is the *dynamis*—the dynamite of God. This is the principle of this religion of salvation.

John knew well about the real condition of the official circles, but it is Mark who wrote in detail about Jesus' side of the matter. Jesus had had the presentiment of His death. From early days He realized that anyone who tried to correct the condition of that time when the conscience of the people was paralysed, and to create a new world of personality, would of necessity be thought to be a person of dangerous thoughts by public opinion. The veteran statesmen who are respected to-day in Japan are the very people who at the beginning of Meiji were thought to be dangerous persons, and who many times faced death. John Brown, who is famous for the song, "His soul goes marching on," was expelled from a Christian church in Connecticut

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because of his movement for the emancipation of slavery. There have been no instances when any reformation movement was accomplished without some one having to die. Jesus foretold His death more than ten times, either directly or indirectly, in the Gospel of Mark alone.

Before the night that He was crucified, Jesus had His last supper with His disciples. This was one of the most impressive scenes in the life of Jesus: "And when it was evening He cometh with the twelve. And as they sat and were eating, Jesus said, Verily I say unto you, one of you shall betray Me, even he that eateth with Me. They began to be sorrowful, and to say unto Him one by one, Is it I? And He said unto them, It is one of the twelve, he that dippeth with Me in the dish. For the Son of man goeth, even as it is written of Him: but woe unto that man through whom the Son of man is betrayed! good were it for that man if he had not been born.

"And as they were eating, He took bread, and when He had blessed, He brake it, and gave to them, and said, Take ye: this is My body. And He took a cup, and when He had given thanks, He gave to them: and they all drank of it. And He said unto them, This is My blood of the covenant, which is poured out for many. Verily I say unto you, I shall no more drink of the fruit of the vine, until that day when I drink it new in the kingdom of God" (Mark xiv. 17-25).

How should we interpret the meaning of His

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words, "This is My blood of the new testament which is shed for the forgiveness of sins"? It seems to me that their meaning in relation to the Cross is as follows: it is the same psychology as that of a brother, who, struggling for the sins of his younger brother, says, "This is my blood which is shed for you, for the sins of my younger brother." In the struggle of an elder brother to obtain forgiveness for the sins of his younger brother, we find the meaning of redemption. Jesus thought the Messiah should take it upon Himself to apologize to the Father in heaven on behalf of the whole world. As a propagator of the Gospel, Jesus told of the boundless love of the God of Heaven, and of His limitless grace. But the love of the Heavenly Father that Jesus saw did not end here. It went as far as to send a Messiah and redeem men's sins. This is a secret of human life. The secret principle of the religion of redemption is the problem of blood—the organic relation like that between the vine and its branches. It might be thought to be useless to take the way of Jesus in order to make good men good. Confucius said, "Women and children are hard to raise." But to save the sinners who suffer at the very bottom of the social scale, and by plunging into the very midst of the corruption of society and die for it—this was the religion of redemption which Jesus established. When we have such an experience ourselves, then we can understand the meaning of His death, especially the feeling of His struggle for all nations. It will

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naturally become clear to us that His suffering is redemption.

Jesus was arrested as if He had been a robber (Mark xiv. 48). I have had this experience also. The authorities of to-day are just the same. They keep in restraint people with thought-problems as if they were robbers. Jesus was arrested while praying by a party of Roman soldiers led by Judas. Judas must be given some sympathy, but he made a terrible mistake. Nothing gives us more pain than to be betrayed by one we have trusted. When there is a strike, sometimes there is some blackleg who has been bought by the capitalist. Nothing causes more bitter feeling. The disciples of Jesus thought Judas did this because of avarice. He could not help but be thought of in such a way.

In His trial Jesus admitted to His accusers that He was the Christ, the Saviour of the world. And He was condemned to capital punishment for what He thought. There was reason enough for this: even to-day in some countries to have ideas is unexpectedly dangerous—much more two thousand years ago. Well might the son of a carpenter be execrated for calling Himself the Son of God. For this He deserved to be crucified as a person having dangerous thoughts! In those days the king and God were thought to be of a similar nature, that is, in the matter of their sovereignty. But the king as a sovereign

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could not be greater than God as Sovereign. The God of Jesus was the God of a carpenter, the God of the producer, of the creator. The idea that this God is a labourer but not a Sovereign was really a revolutionary idea. The God whom Jesus knew intuitively was too much alive! From the point of view of the idea of God of the Jews, it was a devolution and decline in the idea of the value of God, and so it was a dangerous thought. For God to become a man is to degenerate. But Jesus emphasized such an idea (John x. 34-38).

The man who spoke such revolutionary words could hardly be pardoned. He was guilty of confusing the supernatural and natural, absoluteness and relativity, piety and impiety, earthly affairs and religion. Therefore people thought that religion was presented by Jesus in a degenerated form. Anyway this carpenter was a man to be questioned. He presented to the world a religion which could not be judged by the standards of value that had been prevalent up to that time.

When Jesus was brought to His trial before Pilate, he had to open it to public hearing because Jesus was sent from the Sanhedrin. He was not certain whether Jesus had committed a sufficient offence to be brought to trial: from the first he did not like the accusation that was submitted.

Pilate was originally a Spaniard. His father had rendered distinguished services to Rome, and had been given the rank of baron and pro-

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moted to the position of counsellor to Tiberias the Great. And the wife of Tiberias was profligate. She gave birth to an illegitimate child, and Pilate was the husband of this child. That is, the wife of Pilate was grandchild of Tiberias Cæsar. For this reason Pilate received special treatment, and by special permission took his wife to his post as Governor of Judea. Christians have from time to time made efforts to exonerate him, but history does not show him to have been an admirable person. He had brought the regimental flag, putting the sign of Tiberias Cæsar on it, into Jerusalem, and had stolen the Temple offerings. He had mistaken the Samaritans, who had crowded on Mount Gerizim for worship, for rebels, and sent out his army and killed them. His final failure was that he mingled the blood of the Galileans with their sacrifices. In such ways he lost his popularity. Although he made some contribution to the construction of the Jerusalem water-works, he was guilty of various maladministrations, and in A.D. 36 was recalled to Rome. After that he is said to have wandered to Switzerland, where he committed suicide. Such was the character of the man who tried Jesus.

To Pilate it was not a big problem whether or not Jesus broke the Sabbath or desecrated the Temple. The crowd brought Jesus to Pilate and charged against Him, saying, "We saw this man stirring up the people and denying to pay taxes to Cæsar, and calling Himself Christ the King." In those days the anti-taxation move-

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ment was spreading. Then Pilate asked, "Are you the king of the Jews?" And Jesus answered clearly, "I am what you said." Pilate did not think this specially a crime, so he said to the high priests and the crowd that he did not find any crime in Him, and dismissed the case.

But Jesus' accusers were not content with this : they accused Him again. So, knowing Jesus was a Galilean, he sent Him under guard from the court of Antonia to Herod. Herod could make no further progress as a result of the interview, so once again Pilate was forced to sit on the seat of judgment. At that time the wife of Pilate sent to him to say : "Do not have anything to do with that righteous man, for I have had a painful experience in a dream about Him." The wife of Chusa, a steward of Herod Antipas, was so earnest a Christian as not to desert Jesus when He was crucified. It seemed that she had entered into the faith when her child had been cured by Jesus. The wife of Pilate, the governor-general of Judea, had been a friend of the steward's wife, and had perhaps been influenced by her friend to some extent ; at all events she seems to have had a sympathy for the teachings of Jesus. It may be, therefore, that she tried to release Jesus under the pretence of having had a dream. But the crowd did not want Jesus to be released. So Pilate asked the crowd to let Him off with the punishment of scourging of forty stripes save one, because He had not been guilty. But in vain ! Then Pilate tried to release Jesus according

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to a custom by which one man was wont to be released at the Passover time. But the high priests prevailed on the crowd to ask for Barabbas, a famous robber, who was in prison at the same time. A crowd is almost blind. They are easily stirred up by an agitator. Jesus knew this crowd-psychology very well. So He did not trust Himself to them (John ii. 24). Pilate asked the crowd, "Which of the two do you want me to release for you?" They all said, "Barabbas! Barabbas!" Pilate asked them, "What am I to do with Jesus, the so-called Christ?" They all shouted, "Have Him crucified!" Pilate saw that he was gaining nothing, so he took some water and washed his hands in the presence of the crowd and said, "I am not responsible for this man's death. You must see to it yourselves." This all shows that Pilate was a man of infirm will and weak action.

Jesus' trial was a summary decision. It was finished before nine o'clock in the morning. Pilate released Barabbas and had Jesus scourged and handed over to the guards to be crucified. Jesus was given insufferable insults. Then He took His way to Calvary through the Via Dolorosa, with His tired feet, carrying a great cross on His back. When the one under sentence got unbearably tired, there was a custom which allowed him to hand the cross over to some one coming by. Just then there happened to come along a countryman; he was a Cyrenian named Simon. He was forced to carry Jesus' cross, and followed Jesus to Golgotha. It is said that

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Simon afterward knew that it was the cross of Jesus, and he was converted and became a disciple of Jesus.

Crucifixion was a very cruel punishment. In 74 B.C. Spartacus, sympathizing with the miserable conditions of the slaves, led them in a bid for freedom. But the Roman power proved too strong, and six thousand of them were hung on crosses along the road from Rome to Capua, to die a lingering death. Jesus was also executed by this form of capital punishment.

Mount Calvary was near the road, and many people came and went under the cross of Jesus, making mock of Him. Some shook their heads and insulted Him, saying, "Aha! you who would tear down the Temple and build one in three days! Come down from the cross and save yourself!" And some mocked at Him and said, "He saved others, but he cannot save himself! Let this Christ, the King of Israel, come down from the cross now, so that we may see and believe!" Jesus, hearing these taunts, prayed, saying, "Father, forgive them, for they know not what they do." Tolstoi said the essence of Christianity was the Sermon on the Mount. But anyone can give mere instruction. In these days in China it is a time of reconstruction, and many new ideas prevail among the people. A philosopher named Hu Shih, of the University of Peking, wrote in his book, *The History of Chinese Philosophy*, that Confucius was of little importance, but that Bok Su was great. He praised Bok Su very highly, saying that his idea of altruistic love is

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the most adaptable idea to a republican form of government. The theory of altruism of Tolstoi and of Bok Su resemble each other in their emphasis on the thoroughness of love ; but this alone is not sufficient. Jesus went further than Tolstoi. To say "Forgive them" in the very moment of being crucified one needs great preparation on ordinary days. Jesus, who seemed to be an entire failure, was not confused at all in His last moments. He was a great practiser of humanitarian love.

It is at this point that I go to Jesus. In Japan when the Roman Catholics were persecuted, thirty-six of them were executed at Nagasaki. One of them, named Paul Miki, died praying "Forgive them" until the last moment of his death. He became one of the saints of the Catholic Church, the only Japanese one.

For a while Jesus kept silence. Then from both sides of Jesus began the abuse. One of the criminals who were hanging there abused Him, saying, "Are you not the Christ? Save yourself and us too!" But the other reproved the first one and said, "Have you no fear of God even when you are suffering the same penalty? And we are suffering it justly, for we are only getting our deserts, but this man has done nothing wrong" (Luke xxiii. 39-41).

I have handled ruffians very often. There are two kinds of them. There are some who become good in the very last moment, even if they have been abusive until then. On the other hand there are some who are bad to the

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very moment of their death. The criminals at the Crucifixion were of each of these varieties. The one abused Jesus and the other defended Him and said, "Hold your tongue!" and asked Him, "Jesus, remember me when you come into your kingdom!" One who is worried at the time of his death does not want to take trouble to answer. I often do not know how to judge when I am asked for some help by people. I can sympathize with the possible feeling of Jesus at this moment, from my own experience. Especially, I think of His courage. Only He who had the consciousness of being the Redeemer to the last moment could have answered, "I tell you, you will be in Paradise with me to-day!"

I, too, want to say, "Lord, please remember me!" and I believe that I shall be redeemed sufficiently by the Cross, being covered by the shadow of the great sheltering wings of Jesus.

Then there came Jesus' mother. It was women who stood by the Cross to the last moment. While men are bloodily firing upon one another, it is women who under the Red Cross work to rescue the wounded and the sick. Women visit houses of ill fame. Women are far more moral than men. Women as a rule have less of a criminal tendency. It was the mother of Jesus and her friends who stood by the Cross to the very end. In the slums I frequently meet great women who are mothers. It is those women whom I respect in the slums. Mothers are great. Since the early days there have been many instances of prodigal sons reformed by the love

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and prayer of their mothers. But Jesus' mother, Mary, was a woman to be pitied. When Mary had gone to the Temple at Jerusalem, taking the young Jesus there to offer offerings to the Lord according to the law, Simeon was there, a devout man, and he foretold to Mary, "A sword will be thrust through your own heart." The blade which was thrust into the heart of Jesus pierced the heart of His mother. From His birth, Jesus was the kind of a person Who would have the sword hanging over Him. Jesus did not forget His mother in His last moment, and He entrusted her carefully to John. It is said that Mary was cared for by this disciple and that her grave is in Ephesus.

Next, Jesus said, "I am thirsty." Some take the meaning of this phrase as His thirst for righteousness.

The fifth word often becomes a subject for reproach. Dr Hiroyuki Kato, for instance, criticized severely the saying, "My God, my God, why hast Thou forsaken me?" as if even the Son of God did not know what to do in His trouble! But this is a great mistake. This phrase is quoted from the 22nd Psalm, and if you will read through the whole Psalm you will know that it is a prophecy about Jesus' death, a poem of triumph, and a shout of thanksgiving, saying, "You have answered me!" It is a mistake to see only one verse of the whole poem. This poem is rather a song of triumph that His prayer had been heard. And when the darkness of deluded humanity hung over Jesus, it was

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not surprising that He should have spoken these words, as He thought of the distance between God and mankind. Jesus, as He pondered over the meaning of this poem, may have thought that He had come to a tragic end as Messiah; but it was also a triumph. Indeed, the Cross of Jesus is the greatest of triumphs. Nay, more, the suffering of a righteous and innocent person is always a triumph. When we see the fearful sins of mankind, and the agonies of millions of people, we cannot help but think that the Cross of Jesus means us to save mankind once more from the abyss into which it has fallen. Anyone can destroy things, but who is ready to die by crucifixion to make so great an effort for the sins of mankind?

Jesus was silent for a while, and then, after taking the sour wine, He said, "It is finished." This does not mean that everything was ended, but rather that matters were accomplished. That is, that He had walked the full length of the path that had to be covered. Nelson's words in the naval battle of Trafalgar, "Thank God I have done my duty," are beautiful words; should we not be grateful for Jesus' words, "It is finished," which He said in the hour of His seeming defeat.

From twelve to three o'clock there was darkness over the whole land. Finally, Jesus cried out loudly and said, "Father, into Thy hands I commend my spirit!" And in this fashion Jesus expired about six hours after being put on the Cross. It is said that then the curtain of the

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Temple was torn in two from top to bottom and the earth shook, the rocks split and the tombs opened.

For Jesus death was a transition—nothing but a move to God. Therefore He said, "Father, into Thy hands I commend my spirit," with the ease that some one deposits his money in a reliable bank.

Since the religion of Jesus Christ has spread, the inscriptions on tombstones have been changed. On Egyptian tombs it is written, "Conscience, do not speak your truth. Ah! sorrowful death. Come into the salvation of Osiris." Greek inscriptions are also sad, but after the time of Christ such sad tones were entirely swept away.

Livingstone, a missionary in Africa, died in the very attitude of prayer, but the death of Jesus was even more beautiful. Renan said, "If the death of Socrates was the death of a philosopher, that of Jesus was the death of the Son of God."

Some may say that it was a useless death, but nothing has had a more beautiful nor a holier motive than the death of Jesus. He died really to apologize on our behalf to God. This is a sphere into which only persons who have reached the highest point of the religious consciousness can thoroughly penetrate.

His disciples did not understand at all what His death meant. They only knew that His sufferings were for the sake of the sins of the world. But it was beyond their comprehension that His pitiable death could restore the world. Therefore all the disciples ran home when Jesus

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was crucified. But three days after His burial the news of Jesus' resurrection burst upon all the citizens of Jerusalem, and the faith, life, thought, and everything else of the disciples were completely changed.

It is undeniable that the disciples experienced something on this occasion. Ten or eleven different groups of disciples actually saw the risen Jesus. Some people criticize hastily, saying that such an extraordinary thing could not have happened; but Christianity is founded on this strange faith. The idea of resurrection has existed from the early days, but there have been no certain instances of resurrection except in the case of Christ. However people may deny the resurrection of Christ, they cannot deny the fact that by it the history of the world has been turned upside down. From that moment the weakest disciples stood up as strong as the strongest of men. From that time onward a religious group, largely of slaves, which did not fear even the authority of Cæsar, was brought into existence. We do not know in what form the Resurrection did come. Whether it was in the flesh as the Gospels teach, or in the spiritual body as Paul tells us, it makes no difference. Anyway, Jesus was truly revived in the hearts of the disciples. Here is the beginning of Christianity. If you want to take it as a superstition, you may take it so. But from this, as a starting-point, the Gospel of Jesus has spread over the whole world. If it is superstition to believe in Jesus' resurrection, the history of nineteen

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hundred years and of five hundred millions of people have been enslaved by this superstition. From that time onward the disciples began the propagation of Christianity in the world, and that was the outset of a religious movement which continued long after the destruction of the Roman Empire.

The history of the world changes with the resurrection of Christ. By and by there will come a reviving spring to mankind corrupted with sins. God waits until the blood of the martyrs has risen. There will come the spring when the disheartened life will hear the Easter bells ringing. Be consoled! however disturbed the nation. Be comforted by the Holy Spirit! Even Mary of Magdala, a prostitute of Alexandria possessed by seven devils, saw Christ's resurrection. It is foolish to say you do not believe in the Resurrection. Jesus did not revive merely for the sake of reviving. The faith that He, the suffering Redeemer of mankind, was raised to be the Friend and Comforter to those crippled and wounded by sins, and to the sick, is a very precious experience. It was a great turning-point in the religious ideas of the disciples. The disciples believed that Jesus revived in the flesh when they themselves revived spiritually.

Jesus' resurrection revives in the human heart new power to accomplish the actual fact of redemption. I cannot come to the conclusion that Jesus did not revive. To-day people think that it would be a miracle of miracles for anyone to rise from the dead. But I cannot believe that there is

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not a power which destroys even death—in the world where life is born from the earth. I think it is rather a little matter to make the dead rise, compared with the miracle of the creation of the universe. Therefore I have no courage to deny the Resurrection—I dare not deny it.

The religion of Jesus is a religion of resurrection. Through Jesus man revives from the grave, from the world of degeneration and wickedness. There will certainly come a time when a new power of fermentation will come into man's hard and stony heart. When he will rise up in repentance for his sins, the spring of resurrection will come into his heart just as Katusha in Tolstoi's *Resurrection* turned to new life through hearing the Easter bell.

It is the spirit of the victorious Sufferer to take upon Himself the pains of even one sick soul in order to bring him back to life. Jesus did not suffer for the healthy ninety-nine, but to restore the one that was lost. So long as there is a man like Him, the rain of hope pours upon this ugly human life. I give thanks with tears for Jesus and His death. The deeper my little life is buried the more I feel that Jesus is my friend. The Carpenter Jesus is my guide. He is my Saviour. Nay, He is the Friend of the friendless and the homeless and the prostitutes and sinners, and of my poor small self.

CHAPTER V

The Relation of Jesus to His Disciples

THE relation of Jesus to His disciples was strangely different from that assumed by other educators. In the first place, Jesus had no school nor special text-books, and, of course, no laboratory. His disciples were very few in number, and Jesus trained them, sometimes one by one and sometimes in groups, sometimes in the house and sometimes in the great classroom of Nature, so that later on this small and illiterate group of disciples became a formidable power. Jesus said, "If two of you agree on earth about what they shall pray for, it will be given them of my Father who is in heaven." The hundred and twenty disciples of Jesus who assembled in Jerusalem after His death had power enough to overthrow the world.

It is often said that the only inheritors of the Russian Revolution are the 150,000 Communists. When Europe collapses, the only group possessing power enough to carry on will be, I believe, none other than a group of Jesus' disciples. Every other group which has pursued self-interest and selfish desires will be ruined. It will be left to those who do not depend on bread nor on material things to take the lead. It is

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important therefore to study the relation between Jesus and His disciples from the point of view of its educational and social significance. After the social revolution must come an educational revolution. But education, up to the present, even though it has made use of various projects, has been unexpectedly powerless and unable to rebuild mankind. If the educational attitude of Jesus toward His disciples could once more be reduplicated in the present world, there would certainly come a great educational revolution.

Jesus formed a group of disciples and gave special attention to their education. And among them He chose twelve to be with Him in a very special and intimate personal contact. He commissioned them to propagate His teachings, and gave them authority to drive out evil spirits and power to heal the sick.

Jesus thought that a pupil is one who should be taught by his teacher. It is said that in Russian schools to-day the pupils elect the teachers ! *Cole of England also claims that the self-government of the school should go along with that of the factory, and that in these days of social democracy, pupils can claim their right to exercise authority over their teachers. But, however fully the day of democracy arrives, there still must exist some sort of authority. Jesus expected His disciples to grow up to be like their teacher.

In Osaka the relation of the teachers of actors to their pupils is very strict. It is said that the pupils must measure the distance between the

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teacher and themselves, and walk behind them keeping a definite space between them. Witness the saying, "Stand three feet behind the teacher and do not step on his shadow." Jesus, of course, did not say any such extreme thing, but He made it a necessity for His pupils not to forget that they were pupils, no matter how democratic they were. On the other hand, Jesus, in contrast to modern teachers, was very generous with His pupils. "I tell you, whoever believes in Me will do such things as I do, and greater things than these will he do." That is, He said that the pupils will be able to do a similar work or a greater work than the teacher. Some teachers knock down their pupils when the latter become great. In Ibsen's *The Master Builder* there is a story of a pessimistic master carpenter who threw himself down from a tower of a church. Such will be the end of those who cannot make way for the younger generation to advance. But Jesus said that His pupils might not only come up to His level, but that they might become greater than Himself. We have here sufficient evidence, with this one noble idea of His, to believe in Jesus' personality. What a great and generous educator Jesus was!

Jesus selected apostles from among many disciples, but after the treachery of Judas Iscariot it became necessary to require some conditions for being an apostle. "So one of the men who has been associated with us all the time that the Lord Jesus moved among us, from His baptism by John to the time when He was caught up from

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us, must join us as a witness to His resurrection." That is, it became one of the qualifications of a disciple that he should have been a follower since the time of John the Baptist's movement. The movement of John the Baptist was a very solemn thing to the people. In the *Antiquities of the Jews*, by Josephus, the movement of John the Baptist was written of in detail. Jesus Christ at first joined this religious movement. So among His disciples there were many who had been disciples of John.

The number of the apostles of Jesus was twelve. Apollos, a native of Alexandria, famous in the time of the apostles, had also twelve disciples. Perhaps it was a custom in those days to limit the number of disciples to twelve. It seemed as though there was some tradition connected with it. The number of Jesus' disciples gradually increased, and finally became a hundred and twenty. Besides these, Jesus had many more disciples, but they were mostly scattered some time or another.

What kind of people were the disciples of Jesus who were elected as apostles. Out of twelve it seems that seven were fishermen. At all events it is expressly stated that four of them—Simon, Andrew, James, and John—were fishermen, but besides these, in John, chapter twenty-one, it is written that seven disciples were fishing. From this it seems that more than half of the twelve apostles were fishermen.

Matthew was a revenue officer. To-day in China the method of tax-collection is by contract.

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Each different administrative boundary has its red flag on the frontier, and there they collect the taxes. It was so in Judea in Jesus' time. For instance, in Capernaum, the administrative boundary between Antipas and Philip, there was a customs-house, and Matthew was an officer in it. Also in Jericho there was a customs-house, and Zacchæus was the chief officer in this revenue-supervision office.

Simon of Canaan was one of the Zealots and a patriot who worked for the anti-taxation movement. Among the twelve only Judas Iscariot was not a Galilean. Among the twelve there were three groups of brothers and one of friends. That is, Simon and Andrew, James and John, James and Thaddeus, sons of Alpheus, were brothers to one another, and Philip and Bartholomew were friends. It was very good to be able to follow Jesus like this, together with brothers and friends. It is said that the family of Zebedee was related to Jesus Christ. If this is true, the brothers of a related family all became his disciples.

Peter had his wife and children. His wife was a famous woman. According to the Ecclesiastical History by Eusebius, she seemed to have done evangelistic work all her life alongside of her husband. She seems to have been a woman of good reputation in the Church in the early days. Paul wrote also that Peter had had his wife. "Have we not a right to take a Christian wife about with us like Cephas?" (1 Cor. ix. 5). Jesus must have stayed in the house of Peter in Capernaum very frequently. It is said that

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perhaps it was in this house that He took up the children in His arms and said, "Of such is the kingdom of heaven," when His disciples were disputing which one of them was the greatest. People sometimes draw Peter's face to look like a very old man, but he seems to have been about the same age as Jesus. It seems that among the twelve only Peter had a wife. Probably the marriage feast in Cana was the wedding of some one of the disciples, but it is not known whose it was.

Confucius selected ten sages from his many disciples, and probably Gautama and Socrates had their intimate disciples of about the same number. It was a custom of those days to have disciples. The Pharisees, and John the Baptist also, had their disciples. And teachers even took care of the material needs of their disciples. But for the religious disciples, whose Rabbi had no occupation (by which to earn), it must have been hard to expect the teacher to pay the cost of living. But just as pilgrims in Shikoku can get a place to stay overnight merely by mentioning the name of Kobo Daishi—from the fear that exists among the people that if they reject the pilgrims heartlessly they may be being cruel to Kobo Daishi—so in Judea there was a custom to treat religious teachers especially well. There is a story in the Bible about some one who welcomed a traveller and found that he was an angel. But even though this was so, the religion of Jesus was a little out of the ordinary, from the point of view of the popular idea of that time; in

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short, it was heresy; for this reason He was not welcomed by all the people, nor could He give satisfaction to His disciples.

To be a disciple of Jesus one needs a great resolution. It is a mistake to become a disciple of Jesus expecting to be famous thereby, or to become a religious success. It is always a road of hardship and persecution. There are occasionally some who reach success socially or become famous because they believe in a given religion, but this is never the ordinary case. If one is trampled on and considered worthless because he believes in Christianity, he may rather be the one who walks the road of the true reconstruction of the world.

A man belonging to the intelligentsia came to Jesus and asked Him to make him a disciple. But Jesus, seeing that it was hard for a man who is accustomed to reading books and living in comfort to partake in a practical movement for religious propaganda, refused decisively and said, "Foxes have holes and wild birds have nests, but the Son of man has nowhere to lay His head." Also to the man who said, "Let me first go and bury my father," Jesus said, "Follow Me, and leave the dead to bury their own dead!" If you have not this resolution, you cannot be a disciple of Jesus. It may be that you will not be able to see your father on his death-bed. Christians of to-day are not enthusiastic enough.

Although it is not necessary to give up all economic life in order to follow Jesus, yet it

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must be admitted that there is some incompatibility between following Jesus and keeping hold of anything that belongs to the world. To follow Jesus really it is necessary to be ready to throw up the whole of your business or profession. Your business ought to become God's possession—that which belongs to God. At the very least you must have the resolution to offer your life to God if God requires it. You must offer God not ten per cent but one hundred per cent. It is at this point that the Japanese Church of to-day is cold and indifferent.

The wife of Juji Ishii, the founder of the Okayama Orphanage, heard once at a prayer meeting a suggestion that unless one offered to God everything, he could not be a disciple, and she recalled to her mind that she had one thing put away in a cabinet which she had thought she could not offer to God. It was a silk *Obi* (sash) of about ten pounds value, which her mother had woven specially for her. She had given up everything else, but could not let this one sash go out of her hand. But when she heard a voice, "Sell everything and follow Me" (Mark x. 31), she sold it at last, changed it into money, and gave the money to beggars who were at the end of the bridge in the town of Okayama one cold winter night. In Okayama there are many beggars together all the time because it is situated at the place where one crosses the sea to the Island of Shikoku. Just then the pastor of the church happened to pass that way, and she told him that at last she had

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offered the treasured sash, because she had been told at the prayer meeting that unless one offers everything he cannot be a disciple of Jesus.

There are some who say that we, who must live a civilized life, need more of a taste for the arts. And that on that account we have nothing left to offer to God. But can you really follow Jesus if you remain like that? How can you say that you are a disciple of Jesus without offering your hundred per cent? How can you attempt to work for true social reformation! Return Cæsar's to Cæsar, and man's to man. If you make money by some invention, give it all back to the people in the society which enabled you to earn. Without paying any fee we have all been admitted into a wonderful world; and if, in addition, we come into touch with the love of Jesus, how can we remain unmoved? After all, we entered the world naked, and therefore we ought to leave it in the same condition. I cannot admire a man who, while calling himself a disciple of Jesus, yet says he must have a cultured life, and wants to live in luxury in a big house. For His whole life Jesus wandered from village to village, spending His life on foot, and having no place to rest. Do we not need once more to return to Jesus?

From my experience in the Labour Movement I know that if ten people unite they can do a great thing. Jesus' disciples were only twelve in number, but they were able in a very short time to recover the movement of Jesus which seemed to have ended in defeat, and to make it a

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real triumph. We of to-day must realize that we are at an historical crisis. Do we intend to bring to Japan a revolution of blood, or the blessing of Jesus? If we offer our whole spirits and whole body to Jesus, God will certainly bless Japan.

Jesus said, "If you want to follow Me, deny yourself and take your cross and follow Me." He said "follow Me" four or five times in the Gospel of Mark alone. People of the world rarely say "follow me" very decidedly; so it is not to be wondered at that many people go astray. When we ask the scholars they only answer us that there are such and such theories, but they do not tell us anything decidedly. But Jesus said "follow Me." Jesus told us to follow Him carrying the cross on our back, knowing the way is a way full of pains. That is the way to God. We must follow Jesus on this solid road. It is a mistake if you think it a gay path of flowers. It may be to look for a sick person wandering in a dark alley, or to take care of a dying patient in a hospital for infectious diseases, or to be a friend of lepers all your life, or, like Yoshinori Tokunaga, to lie in bed for sixteen years suffering from consumption, and in adverse circumstances to enjoy God's blessings. You must know that Jesus' road is a dark pass through a tunnel.

I think the nurses in the asylum for the aged, and sick nurses, are people to be especially respected. It is better to take care of children in the orphan asylum, but hard for those who take

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care of aged people who have but a few years left. Therein is the way of the Cross. Can we know the way of true glory if we cannot endure the suffering of the Cross? Jesus' disciples must be those who serve other people. "But Jesus called them unto Him and said, "Ye know that the rulers of the Gentiles lord it over them, and their great ones exercise authority over them. Not so shall it be among you; but whosoever would become great among you shall be your minister; and whosoever would be first among you shall be your servant; even as the Son of man came not to be ministered unto but to minister, and to give His life as a ransom for many."

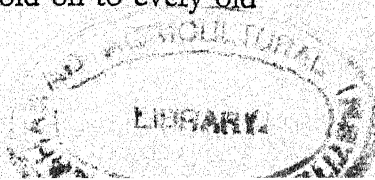
To be a disciple of Jesus you must willingly—of your own accord—become a person of little importance. A young men's association of the village where I live, Shinikutagawa, has twenty-four members, and eighteen of them are members of the committee of management! As long as every member wants to be the president, or the manager, the young men's associations of Japan will not have real development. In the Labour Movement I myself always ask to be a clerk. I am intending to be a friend of children and the aged in the slums to the end of my life. Some people put me forward as a candidate for the office of mayor of Kobe, but I have no intention whatever to be either a mayor or a prime minister. But there are some people who instinctively want to be great men. Isn't it Russell who has said, "There are no very great men among prime ministers." Servants are really much more

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distinguished! However much a man is a prime minister, unless he has good under-officers, he cannot do anything. Japanese government offices are notorious for everlasting sabotage—the “go slow” method of office work. The reason for this is that all the underlings consider themselves great men and nobody wants to play a subordinate part. But Jesus said that in the Kingdom of God he who does things which others do not like to do is greater than he who is served by others.

When the Labour Unions have public lectures in Osaka and Kobe, there are always full houses—two thousand in Tennoji Civic Auditorium, and four thousand in the Central Osaka Civic Auditorium. On such occasions there is always a group of young men who at such times willingly do the menial work and take charge of the *geta* (clogs). About four years ago in Kwansei College there was a fine religious group; the president used to clean the lavatories secretly. The true value of Christianity is shown in doing menial and subordinate work willingly.

Disciples of Jesus must also have the spirit of loyalty. “Be loyal!” It is good to be loyal to the end to the principle of the society to which you belong. The people in the Middle Ages made it the most glorious thing to be obedient to a discipline of poverty, love, and obedience. But this is necessary not only for Franciscans but also for the Christian churches of to-day. I am a conservative in regard to good, and a radical in regard to evil! I want to hold on to every old



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thing that is good, while progressively eliminating the bad. It is deplorable that to-day, along with the shouts of "democracy," this spirit of loyalty is fading away. Loyalty and democracy are never in opposition to one another. The only difference is that in democracy one is serving a group rather than one man. We must be loyal to the group to which we belong. A new interpretation of loyalty is imperatively needed to-day.

Jesus said, "Henceforth I call you not servants, for the servant knoweth not what his lord doeth. But I have called you friends; for all things that I have heard from the Father I have made known unto you." The relation between teachers and pupils in Japan is a very unhappy one. Teachers do not trust pupils and pupils do not trust teachers. And the teachers think that they lose their dignity if they become intimate with their pupils. I think the best relation between teachers and pupils is that of friends. Japanese teachers need to learn to respect the pupils more. They must pay their respects to the budding sprout which is growing up from within the children.

Jesus called His disciples friends. When they came and said, "Lord, teach us to pray," He prayed at once. Also, to respond to the request of the disciples, He completely revealed the secret principles of God. This brotherliness is a feature of schools in America and England, but in Japan there is always class feeling hanging about the educational relationships, and it is very hard to have the feeling of friendship. It is this

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which lies at the bottom of the frequent strikes in schools. In Japan, students' strikes preceded those of labourers. Lately, even girl students strike. But such things never happen in England or America. How can they strike when the teachers and the students are friends?

When Jesus was educating His disciples, He laid stress mainly upon the individual. True and complete education cannot be given unless it is individual. How can one really educate without enough knowledge of the character of the individual pupils? No matter how many thousands and millions of pupils you have, it is useless if they all go to waste. It is hard to have real training in large classes. At Cambridge and Oxford they mostly study in small groups under tutors. If a teacher has personal contact with individual students, the latter will become immovable in character. Anyone who can hold on to even only twelve friends is a very great man.

I always recall Tagore's school. His education is very primitive in that about fifty bare-footed pupils receive his teaching under bo trees. I think that by comparison with such primitive methods of training we can find some deficiency in the education of to-day. You cannot study true entomology with specimens of dead insects. Tagore's method, which gives free education in the woods, certainly suggests to us a new way of education. The general school education of to-day is all sight-education and contains no training of the will. Only the

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poor little children's eyes bulge out and read books ; all other parts of the educational process are neglected. After they finish school they do not know how to help people or be kind to people. There are none more selfish, worse mannered, and none more pessimistic than students in Japan to-day. This is certainly a result of the defects of modern education.

How did Jesus educate His few disciples ? When we read chapters ten and twelve of the Gospel according to Luke we see that Jesus, who spoke to the multitude, at the same time spoke specially to an inner circle. Sometimes He paid special attention to the disciples and spoke to them in secret. Sometimes one of the disciples had a conversation with Jesus. But the best examples of Jesus' education of individuals are shown in the relation of Jesus to His disciples as described in the Gospel of John.

The Gospel of John is from beginning to end a record of the relations between Jesus and His disciples. It is for this reason that John's Gospel, which is called the most religious of the four Gospels, appeals to us so strongly. The three most famous books of dialogue in the world are John's Gospel, the *Analects of Confucius* (that is, the discussions between Confucius and his disciples), and the *Dialogue of Plato*. All these three are books of dialogue between a few people and their teacher. The book of Plato is specially interesting because it is dramatic. The main character on the stage is Socrates—a Socrates seen through the eyes of Plato. Famous

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even among these famous dialogues is the conversation between Plato and Cliton. Here it is written that Socrates stops in his path and kindly answers the questions his disciples ask of him. But sometimes when they ask him questions too tediously, Socrates scolds them without mercy. Jesus' attitude toward His disciples was different. He was very genial and kind to even a few disciples. The best religious feeling is generated where ten or twelve people live together helping one another.

In the first chapter the first interviews between Jesus and His disciples are described. John and Andrew followed Jesus. Jesus turned around and asked them, "What do you want?" A pseudo-great teacher might have pretended not to know they were following him. It was about four o'clock in the afternoon. When these two men asked Jesus, "Rabbi, where dwellest thou to-night?" Jesus said, "Come and see." And the two abode with Him that night. It was very simple and to the point. The co-operative life of Jesus and His disciples began with this. You cannot taste the religious life unless you come to this. If you live in a grand house, it is hard to say "Come and see" in such a simple way. Probably Jesus lived a very simple life in a tent; and so He could say without any anxiety, "Come and see! May we not sleep together to-night!" The precious element in religious life is that the hearts of people burst into flame and unite together when possessed by a common interest. Where two or three people are drawn

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together in the name of Jesus there springs up a different feeling. If even two or three Christians come together, they will possess some power of fermentation.

In 1808 a few students studying in Williams College—Mills, Richard, Rice, and Hall—came together and prayed under a haystack near the campus. This became the starting-point of the world-evangelization crusade from America. In Germany Phillip, Jacob, and Spener met with three friends—Franke, Chard, and Anton, and began a movement. This was the origin of the Pietists, which afterward led to the Moravian Movement. Count Zinzendorf joined the Moravians and organized a village called Herrnhut. Wesley visited this village and was greatly influenced. And so with Whitefield he began a religious movement which stirred the whole of England. This Wesleyan movement penetrated far-away America, and again its influence reached Japan. Therefore no matter how few our numbers are, we need not be discouraged. If we really gather in the name of Jesus, Christianity will certainly triumph in Japan.

Jesus did not have any school in which to teach His disciples. In Mark's Gospel it is written eight times that Jesus taught inside a house. In some places it is written that His disciples questioned Him in the house about what they could not understand in Jesus' public preaching; and sometimes Jesus retired from the crowd and devoted Himself to educating His disciples. I want to call this quiet conversation

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of Jesus with His disciples in a room the Theological Seminary at Capernaum, because probably it was mainly in Peter's house in Capernaum.

In Greece there was what was called the peripatetic school. Jesus had something like this. Instead of having a special school building, He took His disciples to the mountains, to the beach, and to the park very frequently, and taught them while they were walking in the fields and mountains. He taught them at times at the River Jordan, sometimes on the road to Cæsarea Philippi, sometimes with sermons on the beach, sometimes on the top of the Mount of Olives, sometimes from His own experience in the desert, sometimes on the sea, and sometimes by transfiguration on the summit of a mountain. Jesus was not a second-rate teacher. His acumen was marvellous. He always prepared carefully to teach His disciples. He realized their need. He said to His beloved disciple, Peter, in a time of stress, "I am praying for you that you may not stumble."

Moreover, Jesus' school is a school of love. Modern schools teach us knowledge but not love. Jesus taught how to love people and how to serve the community. When the brother of a woman-disciple died, He specially visited her, and shed tears. The Jews, seeing Him weep, said, "See how He loved him"! (John xi. 36). Three great modern educators are Pestalozzi, Froebel, and Montessori, and they have all taught love. In Pestalozzi's *Leonard and Gertrude* there is a beautiful story of a couple of stone-cutters who

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teach love to their children and spread it to the neighbours. In Froebel-kindergartens they never use the word "dead." They teach the children that even when a single ant has died, it is sleeping.

But how about Japanese education at present? In the primary schools they teach brutal stories about So-and-so who cut off the head of somebody else. In the Middle Schools, when the children enter their third year, they are taught to carry a gun on their shoulders and have military drill. I wonder whether in the universities they teach a man how to make excuses when he kills another man! Is it not university professors who teach Machiavelli-ism, Treitschke-ism, class struggle, profit-making, and robbery? The higher the education the more it degenerates. How fine it would be if the university were a place in which to learn how to love human beings even as much as one likes insects!

Jesus loved each of His disciples. And also He often made jokes. Luther was a great joker, and Wesley, too, often used humour. For Jesus to say "It is easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of God" was certainly a piece of humour. And again, Jesus gave the disciples nicknames. In Samaria, James and John got angry at the unsympathetic attitude of the Samaritans, and said, "Lord, wilt Thou that we command fire to come down from heaven and consume them, even as Elias did?" Probably it was on this account that Jesus called these two disciples Boanerges (sons of thunder).

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Also Judas, the brother of James, had a nickname of Thaddeus, which meant "Faithful" or "Courageous." To Simon, Jesus gave the name of Cephas. These nicknames are a proof that Jesus used humour to some extent, and understood very well the character of His disciples. Jesus had an insight into the good points of His disciples' personalities. When Nathaniel was struggling in his soul under a fig-tree, He said to him, "You are an honest man indeed!" and He praised Nathaniel's sincerity. To Peter He said, "You are a rock. Build up the Church upon your faith."

Although it was quite true, as Paul said of the Early Church, that "not many wise men after the flesh, not many mighty, not many noble, were called," nevertheless from among these seeming nonentities there was originated a Christian movement which moved the world. It is not necessary to be intellectual, nor to practise self-mortification by going to the mountains or to the sea. Jesus' religion is contained in the experience of the God of Action. "He that loveth not knoweth not God: for God is Love." Whoever lacks love lacks religious feeling. We must love people before we argue with them. In that loving, God Himself will be revealed.

A blind man came to see Mr Juji Ishii, the Christian philanthropist. He was illiterate and could not read anything, but he asked Mr Ishii to let him learn Christianity. Mr Ishii said to him, "If, when you practise massage, and are paid for it, you give that money to the

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blind men poorer than yourself, then you will see God." So then this blind man, practising massage every evening in Okayama City, used to go after one o'clock in the morning to the place where many blind men came together after their work, and put 2-sen pieces secretly into the long kimono sleeves of the poorest. He continued this every night, and gradually the heart of this man with sightless eyes was opened. After two weeks he came again to Mr Ishii and said, "Teacher, I have come to understand. God is Love." This man learned to know God by himself by loving men. God, who is unintelligible when thought of in a room or a library, will become known when one loves people. Therefore if you gaze at Jesus, who loved people and loved His disciples, you will know God. Ritschl said, "God is One who has an appearance like that of Christ." If we watch Jesus with love and devotion, we will experience a revelation of God.

I wish every one would enter this school—Jesus' School of Love—the school of freely loving all the people in the world. Jesus Christ is the greatest educator in the world—a teacher of love.

I am not using mere words—empty talk—I am making every effort to live a life like that of Jesus Christ. To imitate Jesus and follow in His footsteps is Christianity. One snowy morning a factory worker stopped to drink at a bar on his way to his work. At the moment that he was opening the door, he turned back and was greatly

The Relation of Jesus to His Disciples

surprised to see his little son behind him, following in the very prints of his feet. It is said that after that he absolutely stopped drinking. Just the opposite from this, if we are always imitating Jesus, our life will certainly, some time or other, be lifted up to high levels. And we shall find ourselves unconsciously becoming sons of devotion. I want to live my whole life soaked in the atmosphere of the piety of John and Jesus. The Way of Jesus is the Way of God, of the Cross, and of the Holy Spirit. -

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